Henry M. Dexter

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AND PRINCIPLES OF DIVINITIE,

PROPOVNDED AND DISPUTED *in the Vniversitie of Geneva*, by certaine students of Divinitie *there vnder M.* THEOD. BEZA, and M. ANTHONIE FAIVS, *Professors of Divinitie.*

WHEREIN IS CONTAINED, a Methodicall summarie, or Epitome *of the common places of Divinitie*: translated out of Latine into English. to the end that the causes of the present Dangers of that Church and also of the Rubbes of those that are hardly dealt with declare [illegible] appeare in the English tongue.

Newlie corrected with sundrie Additions.

[translated by John Penry.]

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[Geneva ?]

I have corrected the ordinary address of Pliny. By the first edition of the translator, and have added, from the Latin original, the dates of the dispatches, where - as in almost every case - given. Of course this is not done in the case of the nine which are not in the first Latin edition.

Henry Nettleship

British Museum Library
9 March. 1881.

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TO THE RENOVMED AND NOBLE LORD, THE LORD NICHOLAS, EARLE OF OSTROROG, &c.

IT hath beene long since the complainte of very many, that those whome they call the Schoole men and Disputers, haue given the studies of the holy Scriptures, not only a great stroak, but even a deaths wound. And therefore it wil seeme woonderfull, it may be vnto some, that the custome of disputing touching divine matters, is retained in these Churches and Schooles, which are reformed according to the pure word of God For to dispute of every matter (will some say) is blame-woorthie, neither can it bee lawefull to call every thing into question: but onely such matters, as beeing doubtfull and vncertaine in their owne nature, may bee argued on both sides, according as the opinions and iudgments of men do vary and disagree. of which sort there are many things in philosophie which do so moove the mindes of men with a kind of probabilitie, that it may bee iustlie doubted, whether the thinges be as they seeme or no But divinitie is grounded vpon such a sure and certaine foundation, that there is noe place therein vnto doubting and questioning. For he himselfe spake, that is not *Pythagoras* but *Iehova* by his Prophetes and Apostles in his word written by them, teaching therein, the onely truth of those matters, which neither eye hath seene, eare hath heard, nor ever entred into the heart of man, and which they whome God loveth, and who loue him againe, doe obtaine of the mercifull Lord, not by reasoning, but by beleeving and leading an holy life. This reason

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hath so prevailed, that many godly and graue men, haue either from their hearts, as being of this iudgment, or for some other cause abstained, from this course of disputing touching diuine matters. For godlines say they, is to bee taught and learned according to the plaine and simple manner of Fishermen, and not by the subtilties of *Aristotle*, and that doubting of the *Academickes*, who (as *Augustine* saith) holde that men are to be without all hope of finding the truth, being an opinion, that maketh men wauering and changeable, ready to hold any thing, and to beare any face and countenance, is to bee vtterlie remooued from the Church: whereunto you may adde as the Apostle admonisheth vs, that wee take heed lest any man spoile vs by Philosophie: neither indeede can it bee denied, but that in the very first beginning of the Church, there was a very sore blowe given vnto Religion, by those who being swollen vppe by the pride of humaine reasonings, would rather submit Christ vnto their iudgments, than themselues vnto his maiestie. So that *Tertullian* long since, iustly named the Philosophers to be the Patriarches of heresies. Now in the age following, that wound was not onlie not healed, but made greater and grieuouser, by those who mingling the Schoole Philosophie with diuinitie, did make the Ladie and Mistres, to be at the commandement of the seruant, and handmaide. For the craft of Sathan was such, that whilest those, who (being otherwise good men) did indeuour by the light of disputation, to cleare the truth against errours, they themselues falling into far greater darknes, drewe others after them. For why should wee not so account of those questionarie Maisters as they cal them? Whereunto (if vnto any other) that which *Augustine* allegorically spake out of the eight Psalme, concerning curious men may be most fitlie applied. The most earnest and obstinate studie (saith he,) of al curious men, who seek vaine and transitorie things, is like vnto the fishe, that walke through the pathes of the Sea: the which pathes, doe as soone vanish away and decay, as the water commeth againe together, after it hath given place to any that passe or swim thorough it. Thus farre *Augustine*. For what is more curious, and more intricate, or bryef like, then so many (not so sound as subtill) questions, diuisions, distinctions and solutions of these men, who stand gnawing vpon the bones of arguments, as *Tertullian* saith. Verely that which is set downe in the Fables touching *Ixion* rauishing the Cloude in steed of *Iuno*, whence the *Centaures* were begotten, who killed one another, may bee very aptlie applied vnto these

men.

men. For the bare shadowe in steed of the solide truth, being ta-
ken holde vpon and apprehended by them, hath altogether
drunke vp, and consumed the iuice and moisture of godlines, so
that there remaineth nothing for them, but the dry and withe-
red barke: and it hath brought forth so many controuersies and
diuersities of opinions, which teach and learne nothing else but
brawles and partes taking, that to recall so many mindes and
contrary iudgements, that deadly gore one another vnto con-
cord and the right rule of reason, concord and reason it self can-
not suffice and bee able. For as *Nazianzen* saith, when as hav-
ing once left faith, wee pretend the force and the abilitie of dis-
putation, wee do nothing else thereby, but blot out the authori-
tie of the Spirit by questionings. By the which vnsuccessiue and
lamentable issue, wee are earnestly admonished, to betake our
selues from their traine, who vse ouer narrowlie and curiouslie
to sift matters, vnto the Assemblie of those, that are godlie and
profitable hearers.

But yet this was the fault of these men, who in diuinitie obser-
ued not that rule. That nothing should be too much which is
exceeding profitable in civill affaires. For it followeth not, be-
cause they were ouer curious, (which is not to be commended)
that therefore carefull diligence should be disliked, or sluggish-
nes and securitie thought praise worthie. But holy things as they
are to be dealt in with great iudgment, so they are to bee hand-
led with greater Pietie: for this latter is as it were the soule, the
former being as the eye of diuinitie. The orations of the Pro-
phets, the sermones of Christ, the writings of the Apostles, and
especiallie the Epistles of *Paule*, doe containe most sharpe and
graue disputations, which can in no wise be aptlie discussed, but
by the vse of reasoning. Our Saviour Christ himselfe disputed
with the Doctors, Pharisies, Sadduces, &c. The same did *Paule*
with the Iewes, with the Philosophers, with the bretheren. The
Fathers also disputed: *Irineus* against the *Gnosticks*, *Tertullian*
against the *Marcionites*, *Athanasius* against the *Arrianes*. *Na-*
zianzen, *Cyrill*, *Theodoret*, *Hillarie*, *Augustine*, and many others,
almost against innumerable heresies: but so as their disputati-
ons were not a bare exercise, or a setting forth for a shewe of
their wits for delights sake: But all of them laboured, that their
reasonings and controversies, should not bee so much subtill in
shewe, as profitable indeede.

And disputations saith *Augustine* become then profitable, if
nothing else be considdered in them, but the waies of the Lord,

which are mercie and truth: and when all deceit, subtiltie, selfe-loue, and desire of the victorie is cleane removed, and when of the contrary side, the desire of the truth, the loue and reverence of Gods Maiestie, ioyned with modestie and singlenes is vsed therein. So that whether we do louinglie conferre with our brethren and friends, our mutuall reasonings of both sides, ought to be as it were a besome, to sweepe away all errours: or if the aduersaries and Heretickes be to be conuinced. (which *Paul* requireth of the Pastor) were neither to seek contention by the truth nor victorie by contention, but onely the feare of God, and the edification of our Neighbour. And it is a notable saying, which the same *Nazianzen* hath to this purpose: namely that it is not any great matter to be ouercome with wordes or in reasoning: but it is a great and dangerous case to loose the Lord: and certainlie hee hath lost the Lord, as farre as lieth in him, who doeth make old lies and falshoods, to become newe sinnes and transgressions, as it is in the ancient proverbs among the Greeks. All christian doctors, then are so to frame & fashion all their Scholers, that they timely season them with the iuice of these vertues in such sorte, as when afterwardes they shall come abroad from their priuat studies, vnto any publick calling, they may perpetuallie retaine the same. This point do we endeuour to performe, according vnto our slender abilitie, as in al the partes of our callings, so also in the exercise of disputation, according as wee are bound by the lawes of our Schoole: who in expresse termes do forbid, that neither curious nor sophistical propositions, nor such as containe false doctrine in them bee propounded, and that al wrangling, curiositie, sacrilegious boldnes in corrupting of the word of God, euil contention, and obstinate headines be cleane banished from our disputations. According vnto which pattern, all those that will sincerlie iudge may perceiue that these principles haue beene framed. Now e they are published, according vnto the example of other most famous Schooles, that it may appeare by this patterne of wholesome wordes, both what is taught in our Vniuersitie, and after what maner the same is deliuered, (the which point also, is publicklie made known, by many other the writings of our men) and withall it may bee manifested, that we are far from the defence of al false and erroneous doctrines, as far as our weak capacitie is able to vnderstand the truth out of the word of God alone, expounded purelie, and according to the Analogie of faith: and that we may manifest that as it becommeth honest temperate and sober men, we abhorre

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from that stagelike vnseemlines of malepert reviling, and raying against those, that haue beene famous men, both for their godlines and learning, whose vertues being now as dead Lyons, these Hares of our time, or rather (that I may vse that old word of *Cato*) these wooden Images doe reprochfullie defame. And yet do their rayling, and scoffings light vppon themselues. One of this number came out of the last mart, from among the *Heracleanie*, who reckoneth vs vp among the *Arrians*, *Nestorians*, and *Manichees*, of the which crimes, I hope that the Lord will neuer make vs guiltie, so these Principles doe shewe howe false and shamefull the same is convinced to bee Nowe this fellowe hath put vs in minde of that complaint of *Ierome* against his vpbrayders, who did calumniouslie slaunder not onely his wordes, but also his very syllables: beeing men notwithstanding of that sottish ignorance and sicknes, that they were not able, no not to revile in their owne wordes, but were faine to borrowe the vnfaithfull tongues of those enemies, that had bene long since buried in the dust. But this honest man shall haue no worse entreatie at our handes for this present time, but that which *Plutarch* saith, namely, that it is a servile thing to be bounde to answer every vaine fellowe. The Lord forgiue him all his sins, and this great iniurie also, wherewith hee would haue reproched vs, as also we (beecause we are Christians) do forgiue him vnfeigned lie. Nowe vnto this purpose of publishing these Propositions, is ioyned another occasion, affoorded by many godlie and reverend men, who having seene heere and there some Copies of these thinges, entreated both others, and also my selfe to sende them some of them: and when as none of the Printed Coppies were to be gotten, they caused them to be written out for their vses. Amongst whome (right Honorable) I remember that your Lordshippe was one. For when you were at Alcoorse, and hard with great commendations, the office of the honourable Lord governour in the Schoole of that famous and honorable Common wealth of *Norinberg*, you desired by your Letters, that I would send vnto you those Principles, which wee had discussed and determined since your departure: Which thing also (if you be remembred) I performed accordinglie. The same did *Jonas Marius*, the most carefull overseer of your studies craue at my hand, as many others also haue done: vnto whome, I thinke it was very delightsome, to see that web finished, which wee had onely begunne, when they were heere. Nowe as to your selfe, I thought that this work would bee gratefull and acceptable vn-

to you, as for many causes, so especially in that, by reading these Principles, you may call to minde, the endevours wherein you haue beene employed in this studie of the worde. For besides that, you would not haue your selfe to bee wanting in any dutie of godlines while you were here, you were also an example vnto all others of industrie and diligence in the Schooles, not only by hearing, but even by your godly and learned disputations. To the end therefore, that we might satisfie your mind, and the request of others, the Propositions that haue bene heere disputed vpon, for the space of some yeares past, are nowe gathered and brought together into one bodie, and placed in that order: lie so that I thinke, they may not vnproperlie bee accounted a Method call summarie of divinitie: yet so, as a man may perceaue, both by the things themselues, and also by the forme of speach that these things were handled in the Schooles: which is spoken, lest any man should require all things to bee heere exactlie done. But whatsoever this worke be, the same (right Honorable) is offered and dedicated vnto your Lordship, not only in mine owne name, but also in the name of that woorthy man, M. *Theodore Beza*, who tooke the greatest paines in this worke: to let you vnderstand that although, you haue beene this long time absent yet your memorie is fresh among vs, as also the remembrance of that noble Lord, the Lord IOHN your brother and of many other the honourable Gentlemen of the Nobilitie of *Poland*: of whome not a fewe lived heere in times past, very Christianly and religiously: And this I do, by reason of the excellent gifts, wherewith God hath endued you, the which I beseech and praye him, for our Lord Iesus Christes sake, to increase and multiplie. Fare you well, from *Geneua* the tenth of the Kalends of September. 1586.

Your Honors at commandement

ANTHONIE FAIVE.

TO ALL THOSE THAT wiſh well vnto the Lord Ieſus, and his *poore Church wandring heere vpon* Earth: the Tranſlator wiſheth the *powerfull aſſiſtance of Gods ſpirit*, while they are heere, and the ſpeedy *inioying of their ſure though deferred hope.*

AS the mercies and goodnes of God (beloued in the Lord) towardes his deare Spouſe and Church, hath eſpecially manifeſted it ſelfe in this laſt ruinous age of the world: So hath Sathan in theſe very times, brought his whole munition into the field, with full purpoſe and intent, one way or other, to bring either a ruinous fal, or a confuſed deformitie, where the Lord intendeth to builde his ſure grounded and well ordered houſe: And therefore all thoſe, who haue giuen their names vnto the profeſſion of the Goſpell, are to conſider what it is, that thereby they haue taken in hand. For as it hath bin true in al ages: ſo ſhal it be verified in theſe our daies, that all ſhall not walk with the lamb foreuermore, who for a time ſeemed to be of his train. And alaſſe we knowe, that hee earneſtly entreateth ouer many to open vnto him, who yet ſhall not be partakers of the ſupper of the greate King. For ſuch is the deceitfull wi dome of mans nature, and Sathans powerfull deluſion, that euen profeſſours themſelues Reuel. 3. 20.

neuer

neuer want greate and waightie reasons, why they should deny Gods opressed trueth here vpon earth that the Lord may deny them in that day, when he shall come, not to suffer in his members, but to judg as the most magnificent King, and shal come in that glorious maiestie, whereat heauen and earth wil be astonied.

Luke, 9. 26. Now, because his judgment shal be, (go you cursed) vpon as many as shall be found, not onelie the defacers of his glory, but euen the deniers of anie pointe of his trueth and worde, as the holie Ghost hath forwarned vs. Therefore, I thought it my dutie vnto his Majestie and his Church, to publish this booke in the English tongue, that men and Angels may beare testimonie against the moderation and discret wisedom of this age in defending the trueth that the Lord hath made knowne vnto it, and that by many witnesses, what that trueth, and what that worde of his is, which he will haue at all times, & in this age especially maintayned by all men without exception, that meane to be partakers of his eternall fauour. The which trueth, as it is largely contayned in Gods most sacred written word, of the olde and newe Testament, so is it briefely set down in this book, by the whole consent of the godly learned in the Church of Geneua, & especially, by that famous lerned man, vniuersally reuerenced in Gods Church, *M. Theodore Beza*. Out of this booke also, shall appeare, for what cause the Church of God is at this day persecuted, whersoeuer the same bee hardly intreated. For this I may boldly affirme, that there is no Church or private man at this hour, in any affliction for the maintenance of the trueth, but the cause of his trouble is contained and defended

in

in this treatise. So that although all the persecuted Saints of God, now pilgrimes vpon earth, be not included within the walles and narrow dominions of Geneua, yet doth this booke manifestly prooue, that as that Church is barbarously assayled by the Duke of Saunye within the boundes thereof, so is this doctrine therin professed, hardly delt with vnder their gouernment (though it may be they are ignorant of it) who would be loath to bee founde at the siege of Geneua, or any wise to fauour such Godles cruelty. And I woulde wish that this were made knowne vnto them.

And herby also it wil be manifested, that there is greate cause why the estate of that now distressed Church shuld be respected. For surely if there be any loue in men towards Christ, laboring & faynting as it were in his poore members vnder the burden of great crosses & tryalls, they cannot shut vp their compassion towards him, craving their help in the person of that poor Church. I beseech thee therfore good reader, in the mercies of God, not to shut vp thy compassion towards the same, and be assured, that the Lord Iesus will for that thy kindnes say vnto thee, nay say of thee vnto his Father, his Angells and Church. I was poore, hungrie, thirstie, naked, sick, and besieged in Geneua, and behold this man enriched me, fed me, clothed me, visited me, and defended mee as farre as lay in him: wherefore come thou blessed of my Father, & possesse thy neuer ending rewarde. I know beloued that thou hast manie hinderances to do this in this backsliding age, but know yet that Mathew saieth, that it is a king, who requireth this at thy hands, and will be exceedingly ãgry with thee to thy wo, if thou denyest his requeste

Mat. 25. 33.

Ver. 35. 40.

as he wil reward thee most bountifully to thy comfort if thou graunt the same. And in any case take heed in this, as in al other points touching thy duty of the wisdome of this age, whose wariues tendeth to no other purpose, but warely to starue & forsake the Gospell. The shame, pouertie and discontent of the Gospell, I tell thee is a glorious ignomynie.

All the Crownes in the world are not worthie to stand in the ballance with the same. Thou art also to knowe, that the Gospell is, whatsoeuer is according vnto wholesome doctrine, As the Apostle teacheth, & therefore, if thou wilt stand vnto the same thou must wholy cleue vnto it, otherwise, the fierce anger of the God of trueth, will be against thee for shrincking from any part of his testimonies. And thou must knowe, that thou art not to choose what to defend, but thou art bound to maintaine according vnto thy calling, whatsoeuer thou seest to be oppugned by any, be they frends or be they enemies of the truth. And thou needest not to regard herein, what soeuer power opposeth it selfe against thee, for hee whose truth thou maintainest is no respecter of persons, but is tirrible as the Prophet saieth, euen vnto the Kings of the earth, & thou shalt find, that in thy defence, defending his truth, he wil breake the great men in the day of his wrath, except they submit themselues vnto the power of his word. In conclusion, for necessitie is laid vpon me, that I cannot write what I purposed, say with the holy man Ezra, vnto thine owne heart, and be assured thereof, that the hande of God is vpon all those that seeke him in goodnes, and therefore feare not, but his power & his wrath is against all them that forsake him.

Briefly,

Briefely, that thou maiest profite by this booke, I craue of thee to take this paines in it, bestowe ane hower a day in the reading thereof, and in so doing after the first time, thou maist wel read it ouer once euery moneth. The which course if thou shalt take I doubt not but in one yeare, thou shalt so benefite thy selfe, as there shal be no point of waight in religion, whereof thou shalt not be able to resolue thy own conscience, and also to edifie others acording vnto thy calling in very good measure. But in anie case take heede, that thy knowledge gotten by reading, rather encrease, then diminish thy care in the hearing of the word preached. And thus thou mayest expect for the Blessing of the Lord, vnto whom I betake thee, my selfe and all his, now and euer, Amen.

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FINIS.

Richard Crich

GROVNDES AND PROPOSITIONS OF RELIGION,

propounded and disputed in the vniuersitie of Geneua, by certaine students of diuinitie there: *and determined by M.* THEODOR BEZA, *and M.* ANTHONIE FAIVS, *professors of Diuinitie.*

FIRST CONCERNING GOD.

SEeing that the whole sum of all wisedome & felicitie, doth consist in the true knowledge of God: it is most meet that all our endeuours should be spent, in seking to attaine vnto that knowledge, as far as we may be capable of it.

2 Not that a full and a perfect knowledge of his Maiestie, who is far greater, than the capacitie of men, and Angels can reach vnto, may be any waies comprehended within our vnderstanding: but that we should bend all the powers of our soules and bodies, to knowe that one God, who is the author and giuer, both of soule and bodie.

3 And although humane reason, be able to affoord vs some proofes, whereby we may be taught, that there is a God, and but only one: and whereby also his attributes, may be in some sort made knowne vnto vs, Yet notwith-

ſtanding thoſe proofs are more ſure and ſtrong, yea, and altogether the moſt vndoubted, which for this purpoſe are fetched and drawen forth of Gods word: that is, out of the ſacred writinges of the holy Prophets and Apoſtles, contained in the old and newe Teſtament.

4 For howbeit, that the knowledge of God, which is deriued from the conſideration of his workes & power, hath many notable vſes: yet is it nothing comparable, with that light, which is gotten from the holy Scripture; both becauſe this knowledg revealed by the word, doth wholly flowe and proceed from God himſelfe: and alſo, in aſmuch as, God in this his written word, hath manifeſted howe, and after what manner, he will be knowen and worſhipped of men.

Now, whether there be a God or no, wee are to be ſo far from making any queſtion thereof, that we ar bound moſt firmely, with all our heartes, without all wauering and doubting, to beleeue that point.

And therefore we avouch, that the rauing madnes of all Atheiſts, who make a queſtion, whether there be a God or no, ought not ſo much to be confuted by words and reaſon, as it ought to be clean rooted out of the ſocietie of men by the Magiſtrate, and the ſtiffe maintainers of it, taken from amongeſt men.

For, though al men by nature, as it is nowe corrupt, be void of the true God: neverthelesſe, there are certain motions and ſparkes of the knowledge of God, imprinted in the mind of everie man, which cannot altogether be put out: and as theſe motions do teſtifie, that man was borne to worſhip God: So vnleſſe, a more ful light be ioyned vnto them, they leaue man ſtraying and groping in the darke, and are ſmallie or nothing behoofull vnto him.

Therefore, as the knowledge, which man hath by nature,

ure, is not altogether of no vse vnto saluation: so is it ve-
re farre, from being of it selfe, sufficient thereunto. It be-
reaueth them indeede of all excuse, who quenche that
small light of nature, though neuer so corrupt, which is
left in them.

5 True it is indeede, that hee who goeth beyonde all
bounds, can in no wise be defined, and that that excee-
ding brightnes of God, which no man can attaine vnto,
cannot be comprehended by our darknes, yet he may be
as it were, shadowed out by this description, and so wee
may say, that God is he, who hath his being in himselfe,
whose nature is of himselfe, inuisible without beginning,
without ending, infinite, incomprehensible, indiuisible,
vnchaungeable, no bodilie substance, but a being most
pure, most simple, & every way most perfect, wise, migh-
tie, good, iust, mercifull, free, who hath create d al things
of nothing, &c.

6 And therefore, wee do detest the multitude of Gods,
acknowledged among the Gentiles, the grosnes of the
(*) Anthropomorphites, the furie of the Manichæis, and
all such like. And here it is to bee obserued, that those
thinges which are attributed vnto God, by the former
epithites and attributes, are not to be taken, as qualities
inhærent in him: for we ar to know, that there is nothing
in God, which is not God himselfe.

(*) Heretikes so called because they held God to haue a body and members like a man.

6 As where it is said, that God is good, just, mercifull,
&c. That is to be vnderstood, as if he were said to be iu-
stice, goodnes, and mercie it selfe.

And therefore, although that when we speak of God,
we must not conceiue of him, as hauing anie likenes or
affinitie with the nature of man, or of any creature: yet
such is the excellencie of the Lord, and mans weaknes,
that when we speake of his Majestie, we are enforced to
vse borrowed speeches from creatures. And herein hee

is so farre from disliking of vs, that he himselfe, descending, as it were, into our capacitie, doeth every where thus speak of himselfe.

Defended by SAMVEL AVIENVS *of Berne.*

[Die Veneris] [14 July.]

PRINCIPLES CONCERNING THE HOLY AND VNSEARCHABLE TRINITIE. II.

1 THat knowledge of God, which we attaine vnto, by his written word, doth farre surpasse al that, whatsoeuer it be, whereunto the light of nature, doeth or can leade vs.

2 For, that God is one in substance, and three in persons, is no where els to be learned, saue onely out of the word. The truth of which doctrine, it setteth down most clearly and vndoubtedly, but so, as it leaueth the reason thereof, as a matter altogether vnsearchable, and a mysterie, not to be sought out by humane arguments, but to be reuerenced and embraced by faith onely.

3 These wordes, Trinitie, Essence, or substance, Person, and Coessentiall, though they be not in expresse syllables (the word (*a*) Person onely excepted) to be founde in the Canonicall Scriptures: yet notwithstanding they were not without just causes, brought into vse, by the godly auncient Fathers: neither are they to be rejected as adding any thing vnto the word, but rather, to be still profitablie and wholesomely retained in the Church.

a Heb. 1, 3

4 By the word TRINITIE, wee vnderstand the number of the persons, contained in the diuine essence, which is one onely.

5 By the word essence, in this doctrine is meant, that which in deede is one, and of al thinges most singular or single,

ingle, wherein the seuerall persones, being euery one of them, the whole and the same essence, do subsist being distinguished in their peculiar proprieties. These persones are, the Father, the Sonne, and the holy Ghost.

6 The persons in the Deitie, are the whole and the very same substance of the Deitie, distinguished the one from the other, by their peculiar or respective incommunicable proprieties.

7 The proprieties, whereby the persones are distinguished, are the diuers manner of being, that they haue in the Deitie, whereby the substance of the God-head, is no wise deuided asunder, nor the persons of the same essence seperated, but yet so distinguished, as the one of them cannot possible be the other.

8 The diuine Essence, the Deity or God-heade, and God, are essentiallie the one and the same.

9 These persons are said to be ὁμοούσιοι or coessentiall, not because, they are onely of like essence and substance, as we see the particulars of the same kind to be, but inasmuch as they are indeede, the one and the selfe same simple essence: of which sort, nothing that is created can be.

And therefore, the persons of the Deity, cannot without blasphemie, be said to be onely cohærent togeather in substance, or onely of like substance.

10 Amongst these persons, distinguished indeede, by their respective proprieties, although there be an order: yet is there not any degree, whence either any inferioritie, inequalitie, or confusion may arise.

Therefore we conclude, that there are indeed, three persons in number, yet but one Godhead, and one God in regard of substance.

11 The proprietie of the person of the Father, is to be vnbegotten, and to begette; The proprietie of the

Sonne is to be begotten of the Father: The proprietie of the holie Ghost, is to proceede, from the Father and the Sonne.

Wherefore in conclusion, we do from our hearts detest, all the blasphemies, that both olde and newe hereticks haue maintained, contrary vnto this doctrine.

Defended by IOHN CHEROPONTIVS of Noyon.

[D. Vau. 29 Nely.]

PRINCIPLES CONCERNING GOD THE FATHER, AND GOD THE SONNE. III.

Seing, vve haue dealt concerning God, one in substance, & three in persones: it followeth novve, that vve speake in order, of every one of the persones.

1 THe word GOD, is sometimes taken particularlie for the person of the Father, because that the persons of the Sonne, and of the holy Ghost, are referred vnto the Father as it were, vnto a certaine originall of their being, whereas the Father receaueth his being of none, but doeth communicate it, both with himselfe, and also with the other two persones.

2 God the Father, was alwaies God, and alwaies the Father, and therefore it fel not as a propertie vnto him, that being meerely God at the first, he should be afterward made God the Father: but as he is God from al æternitie, so he is the Father from all æternitie.

3 God the Father, after an vnspeakable manner of generation begot his onely Sonne, by communicating his whole essence with him, the which manner of begetting, is shadowed out by a kinde of similitude, where the Son is in the holy Scripture, named the Wisdome, the Power,

The word of god which I take

er, the (a) Image, the (b) brightnes, and the ingrauen forme of his persone.

a Col 15.
b Heb

4 And after this sort, we are to conceaue (but not curiously to scan) the similitudes, of the fountaine and the streame that issueth from it: of the Sun and the Sunne beames of the light, that proceedeth from light, of the water and vapors that arise out of it, of the tree and the branches, of the minde and the speache, that is inwardly conceiued, of the seed and the budde, and to be brief, of all such similitudes, as the Fathers haue brought, to manifest in some measure, though not perfectly to lay open this mysterie: Which they accounted a matter to be reuerenced and adored, and not curiously and prophanely to be sifted and waded into.

5 And although this diuine manner of begetting, doth neither cut into partes, nor multiplie the essence of the Deity, which Deity, is not a thing that only may be conceaued in thought, hauing no other being or existence, as are the generall kindes and sortes of things created, but is indeed a most single, and a most pure infinite self-being: yet doeth it multiplie the persones, but so, as it doth in no wise seuer the one of them from the other.

6 The Father therefore is an other person in number than the Sonne, and in like sort, the Sonne is another persone, than the Father: And yet is the Deity neither deuided, nor multiplied, when the Son is said to be God of God. And euen as in substance he is the one and the selfe same with the Father, so is he in his person so distinguished from the Father, that hee is, and remaineth in, him still.

7 The Father and the Sonne then, are περιχωρητικῶς, that is, the one of them in the other, or neither of them seuered from the other by any distance of place. Yet is the Sonne more properly said to be in the Father, than

the

the Father in the Sonne, by reason of the dignitie as it were, of the Fatherhood.

Hence also it is, that the Sonne personally distinguished from the Father, is in many places of the Scripture called God.

8 Out of these thinges it appeareth, what wee are to beleeue concerning the person of the Son: to wit, that in regard of his substance absolutely considered, hee is that one onely true God, vnto whome do agree whatsoeuer may be attributed to the diuine substance considered in it self, but in regard of the maner of his being, that is, in respect that he is the Sonne, or as farre as hee is personally considered, then we are to beleeue, that he is not of himselfe, but of the Father, yet coæternall and coessentiall with the Father.

9 We do condemn therefore the *Tritheits*, by whome, not onely the persons (which also we graunt) are numbred, but euen the substance of the Godhead, (wherein also they place an æqualitie) multiplied.

In like sort, we condemne the *Sabellians*, who holding a contrary errour, doe not so much as number the persons, and in stead of the royal notions, whereby the persones are distinguished the one from the other, doe bring in onely a certaine difference of their effectes, and names.

We do also condemne the *Arrians*, who rob the Son, of his essentiall Godhead.

And the *Eunomians*, who haue forged the inæqualitie of the persons.

Togeather with the followers of *Samosatenus*, and *Servetus* and all other fanaticall spirites, who affirme the person of the Sonne, to haue taken his beginning with his humane nature, because (as they holde) before that time, either the Worde was not the Sonne, or was

nothing

nothing else but a shape or forme conceaued in Gods minde, of the humane nature that should afterward be borne, or was onely predestinate and appointed to be, (but not being indeed) from al æternitie, or else because they will haue the flesh of Christ to be taken out of the substance of the God-head, or (as some do now affirme) because all the proprieties of the Deity, were powred in to the humane nature, when the word was incarnate: or to be briefe, by what other dotage soeuer they goe about to obscure the coæternall generation of the Son.

Schvytzer

Defended by IOHN HENRY SCHINTZER of Zurich.

L11 aug 3

PRINCIPLES CONCERNING THE HOLY GHOST. IIII.

Hitherto concerning the Persones of the Father, and the Sonne: it followeth nowe, that wee speake of the holy Spirite.

1 WHereas the word *Spirit*, is diuersly taken in the Scriptures, wee in this doctrine, do vnderstand by the holy spirite, the third person in Trinitie.

2 The holy spirite is that Essential, and working power, who is essentially subsisting in the Father, & the Son, from whome (the whole Deitie wherein also they doe subsist, being communicated vnto him after an vnspeakable manner) though he proceedeth, or (if wee may so speake) is as it were breathed, yet is he not at all seperated, in respect of this his proceeding: but is in regard of the maner of his being, distinguished from the persons of the Father and the Sonne.

And therefore, hee is not without cause reckoned the

the third person in number, seeing in consideration of his being, he is referred vnto the Father, and the Son, yet not as vnto two beginnings, but as vnto one.

3 The Deity thus communicated, by issuing and proceeding, is not multiplied in substance, seeing he is most simple and single. Whence it is, that the holy Ghost in regard of his person, is, and euer hath bene coessentiall and coæternall with the Father, and the Sonne, and in regarde of his substance, is that one onely true God in himselfe: Wherevpon also, the Name of God, is sometimes personally attributed vnto him.

The holy Ghost is therefore to be worshipped, by the one, and the same faith and invocation, that the Father and Sonne are.

4 And although the works of the Trinitie, which they call outward, or externall, are vnseperable, yet in the effecting of them, we are to obserue a distinction, not onely of the persons, but also of the personall actions.

5 The proper, and the peculiar action of the holy spirite, in all the workes of the Deitie, be they naturall and ordinary, or else extraordinarie: was and is to effect in his time and manner, those thinges which the Father from all æternitie hath decreed in his owne wisedome, that is in his Sonne, and the Sonne hath ordered and disposed to come to passe.

6 Yet is not the holy spirit any instrumentall cause, affording his help as a seruant vnto the father or the Son, but working together with them, without any inferioritie or inæquallitie.

7 But the power and working of the holie Spirit, is especiallie seene, in the planting and gouerning of the Church: In which particular respect, he is called the holie spirit: euen because, that he who is most holy, doeth stirre vp and nourish, al the holy motions that are in the elect.

elect. For he it is, by whose inspiration, all the holy Prophets haue spoken: it is he, that giueth eares to heare, and a heart to beleeue, who appointeth Pastors, & doth enable them with necessarie giftes, who stirreth vp the slouthfull, and being the true comforter indeed, doeth comforte the afflicted soule: By whome those that are borne againe of him, do cry Abba father, he also formed the flesh of Christ in the wombe of the Virgine, and did most aboundantly anoint his humane nature: to conclude, it is he, by whose strength wee stand vntill wee ouercome.

Wherefore, we do abhor and renounce the SABELLIANS, who confound the persones with the substance of the Godhead, the ARRIANS and the MACEDONIANS, who deny the holy Ghost to bee coessentiall with the Father and the Sonne: the GRECIANS of latter time, who affirme that hee doeth onely proceede from the Father: and those also, who by the holy Ghost will haue nothing else to be meant, saue certaine motions and inspirations onely: together with those, who deny that he is to be invocated, by the one and the selfsame faith with the Father and the Son: and to be briefe, we detest all those, that any waies oppugne the Deity of the holy Ghost, either in his substance or person.

Defended by IOHN IAMES COLER of Zarich.

D. Ven. 1581.

PRINCIPLES CONCERNING THE ATTRIBVTES OF GOD IN GENERALL. V.

Hitherto, wee haue spoken of God, both as farre as wee are able to attaine vnto, by the light of nature, & also, as he is laied before vs in the holy scriptures, to be three in person,

ſon, & one in ſubſtance: nowe it followeth that we intreat of his attributes, whereby in a ſort we are taught what manner of God he is.

1 ALthogh there be no compoſition in God, nor yet any accidentall qualitie, ſeeing hee is a ſubſtance moſt ſingle, and euery way one, yet to the end, that according vnto our capacitie, wee might vnderſtand what a God hee is, hee himſelfe in the Scriptures, is accuſtomed to attribute vnto himſelfe many thinges, as qualities.

2 By attributes in this place then, wee vnderſtand the eſſentiall proprieties of the Deity, which are attributed vnto him in the ſcriptures.

3 Theſe thinges are ſo attributed vnto him, that notwithſtanding they place nothing in him that is compound, or divers from his ſubſtance, but looke whatſoeuer they point him out to be, the very ſame hee is in his owne moſt ſimple ſubſtance.

4 For, both theſe proprieties, and alſo their actions do in very deede, differ no whit from the ſubſtance of the God-head, but onely in ſome conſideration we are to hold them diuers, both from the diuine ſubſtance, & alſo the one from the other.

5 Nowe theſe thinges are attributed vnto the Deity, ſometimes ſubſtantiuely, and ſometimes adjectiuely as they ſpeake, that wee may thereby knowe him to be a being that ſubſiſteth indeede, and that he is ſuch a one, not by participation and imperfectly, but of himſelfe, & that moſt perfectly.

6 Of attributes wee make two kindes: the one is, of them which are ſo proper vnto the Deity, that they can be in no ſorte communicated vnto creatures, neither haue

haue they any other respect vnto creatures, saue that by them, the Deitie is distinguished from creatures: of this kinde are, æternitie, simplenes, vnmeasurablenes, omnipotencie.

7 The other kinde is of those, who although simply, and as farre as they are in the Deitie, they cannot bee communicated, yet creatures may bee partakers of them, not properly, but by analogie, and a kinde of agrement, and that not essentially, but in regard of qualitie, and but in part neither: such are wisedome, goodnes, & the rest of that kinde.

Therefore *Osiander* erred grosly, who taught that the essentiall righteousnes of God, was communicated vnto vs, and at this day, their errour is intollerable, who recalling back again the blasphemie of *Eutiches*, hold that all the proprieties of the Deity, were powred by personall vnion, into the flesh, which the Sonne of God tooke vpon him.

8 For, whatsoeuer is not the diuine essence, therevnto the essentiall attributes of the Deitie cannot bee communicated.

9 The actions furthermore, which wee saide to bee also attributes of the Deitie, wee deuide both into those which they call remaining, because they doe so continue in the Deitie that worketh, as they bring foorth no worke out of the doer, of which sorte are Prouidence and Predestination: and also, into those which may be tearmed passing, that is, those which leaue some worke out of the doer, or do infer a suffering vnto some thing, as are creation and redemption.

10 As for the attributes, which haue their names from the effectes proceeding from GOD vppon the Creatures, though they seeme for to haue had their beginning in time, as where God is called the Creator, Redeemer,

Redeemer,&c. yet wee denie, that either they put a change in God,or do agre vnto him by way of accide

[D. Veu. 16 Cal. Oct.]

Defended by IOHN CASTOL of Geneu

PRINCIPLES CONCERNIN THE OMNIPOTENCIE OF GOD. VI.

The attributes of God in Generall haue bene dealt wit nowe some of them in speciall are to be handled

1 THe Omnipotencie of God, is that very immeasur ble and infinite essence of God, which is comm nicable vnto no creature: alwaies doing, neuer suffering and which cannot deciſt to be that which it is.

2 This being indeed but one, may yet in diuers co siderations, be said to be manifolde.

3 For the omnipotencie is one way considered, whe we speake of it, as God doth alway work in himselfe, & is another way regarded, in respect that God worke out of himself, and can worke innumerable thinges, if pleaseth him.

4 For we hold, that God is Omnipotent, in asmuch a besides that, hee is able to do whatsoeuer hee will: h can both wil, and do innumerable thinges, which he w neuer, either will or do.

We do therefore condemne them, who say, that Go is for no other cause omnipotent, but in asmuch, as h can without exception, work whatsoeuer can be, eithe spoken or imagined. And wee doe dislike of them, wh think, that God is in that respect, onely called omnipo tent, becauſe hee can do onely whatsoeuer he will: Fo his power is in it selfe infinite, whereas his will is as i were

ere, bounded within the very act of will.

Now wee holde, that God cannot do any of these thinges, which either are repugnant vnto his personall proprieties, (as that the Father cannot be begotten, neither the Sonne begotten) or are contrary vnto his essence, as to be finite: or which implie a contradiction, of which sort, it is to make, that a body shall be truly natturall, and yet, neither to haue quantitie, nor to be confined in any place. Briefly, wee deny, that God can do any thing, which if they were done, might shew him to haue defects & weknes in him, as to die, to ly, to sin, &c.

And as by faith, wee beleeue according vnto the Scriptures, and the Creeds appointed in the Church, that God onely is omnipotent, so wee do professe and publish the same with our mouth.

For it is no lesse repugnant vnto his nature, that there should bee many omnipotents, than that there should be many Gods.

Whence it is, that Christian Religion, doth not acknowledge in God distinct into three persones, three omnipotents, but one omnipotent.

Now, concerning the humane nature of Christ, although it be vnited vnto the devine, in the persone of the Son, who is but one, yet, as it is not therefore made God, so it is not properly made omnipotent: but it retained even it owne infirmities, before it was glorified, wherein it might suffer and die for vs; and nowe being glorified, although it be free from all infirmities, and glorious, yet is it not in it selfe made omnipotent.

Defended by WILLIAM MOGNES of Niverse.

D.V. III Cal. Oct.

OF THE KNOWLEDGE THAT IS IN GOD. VII.

I VNto the treatise of Gods omnipotencie, is to be joyned the declaration of the knowledge that is in him, being a doctrine very necessarie: to the end, that the true God may be severed from the false: and that from it, we may take counsell and consolation.

II Now, this science or knowledge is considered, both in it self simply, when the question is, what, and of what sort it is: & also in respect of the things that it doth know.

III By this knowledge, wee meane an absolute, and a most cleare knowledge in God, both of himselfe, and of all things created: whereby he doth not onely know all things to be: but also the reason, why they are so. And this knowledge is different, from all the sight that men and Angels haue: not by comparison, that it is greater, and theirs lesser: but altogether in the whole nature of it. The which difference we discerne by these notes.

1 That this knowledge is essentiall, and even the vnderstanding essence of God.

2 That it ariseth not from the outwarde senses, or from the notions that the vnderstanding doth apprehend: by reasoning, by joyning things together, and by deviding, or yet from the report of any other: no, nor from the knowledge of principles, and causes that are of themselues formed in the vnderstanding.

3 That it is neither any habit or action, nor any thing different from that very thing that doth vnderstand: that is, from the essence of God, seing it is most simple.

4 That it vnderstandeth all things at once.

5 That it is most certaine.

6 That it is alwaies the same.

IIII. Now

IIII Now, in respect of the things that it doth know: wee affirme, that God doth know all things by himselfe and of himselfe:

1 Himselfe, properly and most fully.

2 All things past, present, and to come: even those things that are casuall.

3 Yea, and such things as neither are, nor euer shalbe

4 Euen evill thinges.

5 Yea infinite.

6 And even all the motions of the will, & their issues.

7 And not onely by a generall knowledge of generall thinges, but euen by a most exact and perfect of every particular.

V This knowledg, which in respect of things to come, is called præscience, or fore-knowledg, is not the cause of the existence of thinges: although there is nothing to come to passe, which God did not fore-know that it should come.

VI This knowledge either in whole, or in part, can no creature be capable off.

Defended by IOHN FLORIDVS of Angieu.

D.V. vCal. Mr.

OF THE WIL OF GOD. VIII.

1 THE discourse concerning Gods will, which is most of all to bee sought into for our salvation, followeth that which is concerning his knowledge.

2 By the Word WILL, in God wee vnderstand, both the divine essence, which doth embrace and delight in that chiefe and soveraigne good which it hath in it self, and also in respect of the thinges that God will haue done: we meane the very action of will.

3 And in this latter regard, it is also considered two

manner of waies: either as it is a decree certaine, and knowne onely vnto God, which we may cal *thelema*, or else as farre, as he is made knowne vnto men, either by commanding, or forbidding in the devine scriptures, and specialie in his lawe, or otherwise by permitting & working in the creatures.

4 For although the essence of God, and therefore also his will be most simple: yet we deny not the same to be manifold, both in respect of the things which, and of the manner how, it willeth those things to be.

5 But looke how that vnchangeable decree of his, is such, as it cannot but be done, will we, nill we: even so, that will of his, which the Morall law doeth lay open, is not alwaies fulfilled: for the reprobate do purposely repugne the same, and the elect, by reason of the corruption of their nature, (which with griefe they acknowledge) cannot fully obey it.

6 Further, seeing there is nothing, either greater or higher than God, we account it vnlawfull, to seeke any cause of his will, either out of him or aboue him, and so we hold his goodnes to be the cause of all things, that he will haue done.

Wherevpon we do justly condemne the old PELAGIANS, and the halfe PELAGIANS of our age, to wit, the Papists: who bable, that God was moved to decree what should be the end of reasonable creatures, by the fore-knowledge he had, either of their faith, or of their workes.

7 Those things which God willeth concerning himselfe, he cannot but will them: but as for such things as he willeth concerning others: them hee willeth freely; yet so, as some of them do necessarily come to passe & worke: others, as it falleth out, of their owne accord.

And

And seeing it is the cause of all thinges, wee beleeue that both good and evill, doe come to passe at the appointment thereof, in such sort, as whereas God is most good: so his will is most vpright, and the rule of all iustice, so as it cannot command any thing that is evill.

Nowe, although in Christ, God and man, there be a double will: his divine will is so immutable, as it cannot will any new thing: but whatsoever it willeth, the same it willed from æternitie: neither doth it repent him of any thing he hath done, seeing he is God indeede, and from all æternitie.

Defended by FRANCIS BVFFETVS of Langres

[D.V. 10 Nov.]

OF THE GOODNES, FAVOVR, LOVE, AND MERCIE OF GOD. IX.

1 THe goodnes of God, we call that essentiall proprietie of his, whereby he is good in himself, and bountifull toward all his creatures.

2 God is so exceeding good, that from him can proceede nothing but good.

Whence it is, that evil is directly repugnant vnto his nature, much lesse, can he be thought to be the author of evill.

3 And although a proofe of Gods goodnes, be powred vpon every creature, generall and particular: yet he doth not in the same measure, communicate the same vnto all of them.

4 Nowe, whereas this goodnes turneth vnto the destruction of the wicked, the fault is their owne: and that because they do either not embrace the same, with a sure confidence, or else do contemptuously refuse it.

5 The word of Grace or Favour, which is taken in di-

vers ſenſe, doth in this place ſignifie the free favour of God, which is onely peculiar vnto the elect, which doth not onely frame our will, being freed from corruption, to will and do that which is good, but alſo doth continually vphold the ſame, which otherwiſe would fall to decay of it ſelfe, vnleſſe that ſupplying grace, did make the firſt grace to be of efficacie and force.

6 This grace is neither from nature, as the PELAGIANES did falſly judge; neither yet is it any habite infuſed in vs: neither doth it become ours by any other means, then as farre as we apprehend the ſame by true faith in Chriſt.

This ground being layed, we affirme, that grace and merits of worke, can in no wiſe ſtand together.

7 The loue that is in God, is no paſſion ariſing of ſom good that it apprehendeth, but it is the very ſimple eſſence of God, who is graciouſly affected towardes his creatures, and bleſſeth them as he thinketh good.

8 But the cauſe of that loue of his, is not in the creatures, as though they were ſuch, as could allure God to loue them, but it is rather in God, who of himſelfe is good, and powreth goodnes vpon his creatures.

9 In like ſort, God is called merciful: not becauſe he is ſubject vnto any perturbation, but in as much as hee repelleth miſerie from thoſe whome he loveth.

And although amongſt men, mercie ſeemeth to bee oppoſed vnto judgement, as a thing that cannot ſtand with it, yet in God, theſe two do very well agree, ſeeing mercie is not contrary vnto judgement: but juſtice being as it were ſubdued by mercy: doeth in reſpect of vs ſeeme to giue place vnto mercy.

[D. V. junx. 24 nov.]

OF

OF GODS PROVIDENCE. X.

I GOds providence wee make to bee, that æternall way and manner, whereby God doth conserue, governe and direct vnto their certain ends, the things which hee hath wonderfully created. So that the saide providence vncessantly working, by a perpetuall and an immutable disposition & administration of al things neither fainting nor wearying, and being of it selfe immutable, doth moue all things that haue being.

II For God doth so respect all creatures in generall, as he doth provide for them all in speciall, even vnto the meanest particular, which he careth for, cherisheth and governeth, every where laying before vs in them, his wisedome, goodnes, and power: So that all thinges, both in heauen and earth, are so brought to passe at his appointment: as he alwaies doth apply his hand vnto them, vntill that which hee hath most wisely purposed be most powerfully finished.

III As he alone doth ordaine all things: so hee alone doth worke all things: though not alwaies without second causes, which he so vseth: as he doth not idely impose vpon them the burthen of effecting, that which he hath once decreed, (as many thinges are done in the names of Kings and Princes, and said to be wrought at their commandement: which yet becausse they ar done by other officers, they skant know, either howe, or by what meanes they are brought to passe) but doth vncessantly, without any discontinuance, work and bring to passe, by a determinate appointment, and vnto their right ends, all thinges, euen the least matters: doing iustly, euen when hee vseth most euill instruments: to be short, he continually worketh all in all things.

1 Wherefore, we do condemn all vngodly Epicures, who dreame of a certaine idle and daintie GOD, that neither regardeth his own, nor yet other mens affaires: who also think, that all things are turned and rolled by the blind power of fortune: and do account the æternall punishments of the wicked, and those blessed joies, after this miserable life, for no better than toyes and fables.

2 Wee detest those Sacrilegious men also, who make a subalternall or second providence, that is: do attribute vnto the true God, a generall kind of providence, whereas they ascribe vnto Saints or false Gods, a more speciall: whence it came, that blind gentilisme did faine certaine lieftenant Gods.

3 Those also, who faine a linking together of causes, and that there is a fatall destenie of things.

4 Those that affirme heauenly affaires, to be governed by God: and earthly things to be disposed, by the vertue, influence, and constellations of the starres.

5 Those, who make Gods providence to bee onely a bare knowledge of thinges, for they devide betweene God and men, whereas they will haue men and their affaires to be guided by the power, but not by the appointment of God.

IIII Now, though nothing can be done, but by the decree of God, which can never be deceaued: yet second causes do worke according to their owne nature: and therefore, although the mindes and the willes of all men, doe bend themselues thither: whersoeuer the Lord, as it were, the Ship-maister doth moue them: yet is it our owne fault, that we do euill, and so the cause & the matter of our destruction is in our selues, so that the authors of wickednes, are vnexcuseable.

Gods providence therefore, beeing absent from nothing that is done, but vprightly governing, ruling, moving, and convaying, whereto it listeth, the judgements, wils, endevours, enterprises, and actions of all men, both good and bad: and further sending vpon vs, by his most wise & just counsell, (though we often cannot see it) whatsoever befalleth vs in this life, bee it prosperitie or adversitie, can by no meanes be frustrated, of the effectes which it hath purposed.

Defended by IOHN CORNELIVS, of provence in France

8 Dec.

OF GODS ÆTERNAL PRÆDESTINATION. XI.

Now that we haue spoken of Gods Providence: it followeth that we deale of Predestination.

1 FIrst in generall, Prædestination is that æternall and immoueable decree of God, whereby, as it pleased his Majestie, he hath decreed all things, both vniuersallie and particularlie: & also doth effect them by the causes created in lyke sorte, and appointed by him as he thought good to the laying open of his own glory.

2 Secondlie, applying this decree in speciall vnto mankinde. We call Prædestination, that æternall decree (such as we haue alreadie spoken of:) whereby, he hath immutably purposed from all æternitie, by saving some in his great mercy, and by damning others in his most just seueritie, to manifest him selfe, what he is indeed by his effects: namelie, that he is most mercifull and most just.

3 Among those second causes, as far as they concerne mankynde, whome properlie this discourse respecteth

pecteth: we are to consider two, viz. the vnderstanding and the will, as the spring of the actions of men.

4 It behoued God, being in tyme to execute the purpose of this æternall Prædestination, otherwise hee should bee the authour of sinne (which cannot bee) to create man good: that is, such, as both the judgement of his vnderstanding, could well and vprightlie see into the things layd before him, and vprightlie judge of them, and also the desire of his will should be just, and euery way euen.

5 It behooued also, that this man should be indued with a free and a voluntarie power, to mooue himselfe, to the end, that this power should bee a forcible and a selfe-mooving beginning of the actions of man.

6 It behooued this man also to haue abilitie, if he would, to fall from this vprightnes and goodnes, that a way might be opened, both vnto the mercie, and the justice of God.

7 It is so far then, that God bereaued our first Parents of the libertie of humaine will, and the voluntarie inclination to bee caried both wayes: that on the other side he made no alteration in the same. Otherwise as God was the Authour, so he might be accounted the destroyer thereof.

8 For the æternall purpose of God, doeth impose no other necessitie vpon the euents, which he hath determined, then such as he wil haue second causes, to be mooued according vnto their owne nature: whence it followeth, that it doth not take away the contingency or voluntarines of mans will, as shall be discussed more fullie, God willing, in the discourse concerning the nature of man.

9 Those two therefore, who were the first of all man-

mankynde, although in regarde of that which was to come to passe, they fell not without the vnchangeable appointment of God: yet in respect of the cause inherent in them, and the proper beginning of their actions, they fell contingentlie, not by constraint, but willinglie, and altogether by a voluntarie inward motion, both in respect of the vnderstanding, who blinded, and of the will who depraued it self:

10 Therefore, we do retaine these Scholastical distinctions of necessity and compulsion, of naturall and voluntarie, of absolute and conditionall, of enforced & ensuing necessitie, as true and profitable.

11 This fal broght with it, that which was conuaied vnto all men, as God had threatned: to wit, the bondage of darknes in the whole minde, and of rebellion against God, in the whole will of man.

12 And although, the libertie of making choise betweene good and euill, but not betweene euill and euill, be now altogether lost, yet there remain stil, both in the vnderstanding, and also in the will, though fermaunts vnto sinne, certaine voluntarie motions.

13 Out of this bondage, God, who is bound vnto no man, doth, when he thinketh good, cal and enlighten those whome according vnto his æternall fore-appointed election in Christ, it pleased him of his meere mercie to choose, & hauing bestowed faith vpon them, and regenerated them, he freelie justifieth them in the same Christ, meaning one day to lay open, in the being glorified, the great glorie of his great and vnspeakable mercie.

14 We doe condemne therefore all those, who appoint the foresight and foreknowledge, either of faith or works, as a præexistent foregoing cause of election, which

which was fore-ordained from æternitie: neither doe we teach, that anie man was elected, because he shuld either beleeue or doe well: but contrariwyse, that they therefore are indued with faith, who do beleeue, and that they labour to doe well, who are carefull of good workes, because that God of his meere free goodnesse, did appoint them vnto saluation: and therefore to haue faith in Christ, and the true fruits of faith.

15 The certaintie of this election, is not to be fetched from that æternall decree, knowne onlie vnto God: nor yet from a generall calling, but from the gifts inhærent in vs, and the effects proper vnto the elects that is, from the good motions of the vnderstanding and the wil, we must fetch the gift of true regeneration, peculiar only vnto the elect: & from regeneration, we must gather that vnrepentant gift of imputed righteousnes. From hence againe, by our effectuall calling, we must aryse to the full assurance of faith, and the testimonie of the Spirit of adoption in vs: and from thence last of all, wee are by little and little, to climbe higher and higher, vnto the full assurance of our free æternall Prædestination in Christ, which is joined with continuall praier, hearing of Gods word, and perseverance in well doing.

16 Now all those, whome it pleaseth the same God, who is debter vnto no man, in justice to leaue in their owne corruption, either altogeather not called, or called, but without the opening of the heart, and worthelie to deliuer vp vnto Sathan, and their owne concupiscence: being such also, as wilfullie and willinglie harden themselues: wil he one day, according vnto his æternall prædestination, adjudge togeather with Sathan vnto æternal punishments, laying open in their just de-

struction,

struction, the glory of his great and most just hatred against euill.

17 The manifesting of this decree of Reprobation, is to be left vnto God, vnlesse it be apparant in any, that they haue sinned against the holy Ghost, as in times past, it was with IVLIAN the Apostata. The cause why we are not to determine of Reprobation, from the effects of Sathan and our corruption (that sinne against the holy Ghost onely excepted) as wee are to gather our election from the working of the holy spirite in vs, is this: Even because it hath pleased our merciful God, to shewe that some, yea of the greatest sinners, at their very last gasp, were of the number of his elect, by bestowing forgiuenes of sinnes vpon them by his extraordinary favour, as it fel out with the theefe that hung vpon the crosse.

18 Those therefore, who hold on the way of destruction, are so to be tolde of their dutie, as leaving vnto God the secrets of his judgments, we ar not to dispaire of any mans salvation. For it is a true consequence indeed, to say, I beleeue, as it appeareth by the effectes: therefore I am elected and appointed vnto salvation: But, it is no necessarie consequent to say: I doe not beleeue, and I treade the path of destruction, therefore I am a reprobate, and appointed to damnation. For hee that beleeveth not to day, may be endued with faith to morrow. But thus rather we are to make a true conclusion, I do neither beleeue the Gospel, nor labour to beleeue, but continue in the way of destruction. Wherefore, except I betake me vnto an other course, I shall perish. And therefore, I will enter vnto an other way, which God laieth before me. And these are the cogitations, which all Pastors are bound by duty with great

care

care to lay before their wandering sheepe.

19 God therefore in appointing some of free-g[race] vnto salvation, and others vnto just condemnation: [is] neither authour of sinne, nor respecter of persones: [but] thereby sheweth himselfe to be the true God indeede.

—Defended by RAPHAEL EGLINE of Tigurine

[22 Dec.

Propositions disputed vpon aboue others.

OF ELECTION AND REPROBATION. XII.

1 NOtwithstanding, it be without controversie a-greed vpon, among the godly and modest, concerning the necessitie of the doctrine of Prædestination, and the two sortes thereof: that is to say, of Election and Reprobation, and that also it may be evidently knowne out of the holy Scriptures, what is to be thought of it: yet, because sundrie dispute divers waies of this head, it shall not be vnprofitable, if we first bring forth somewhat concerning the same, before we come to the speciall matter of our disputation.

2 Therefore the opening vp of this head of doctrine is necessary both for the glory of God, and likewise for our owne and our neighbours edification.

3 For this chiefly maketh the vnspeakable glory of God manifest, so oft as ever it putteth vs in minde that our whole salvation dependeth of his mercie: and contrariwise, there floweth nothing from our selues, but either miserie or perdition.

4 Againe by sundry consolations, it raiseth vp the consciences both of our owne selues and others, (vnderstand the houshold servants of God) & confirmeth

the

the same against all the temptations of Sathan whatsoever, concerning the certaintie of our salvation, while it pointeth out the foundation thereof to be placed in the eternall and vnchangeable counsell of God.

5 Which is the cause, why the holy Spirit hath committed this doctrine to whatsoeuer sorte of men by his owne Prophets and Apostles, and will haue it taught vntill this day, not onely by the Doctors vnto the learned, but likewise by the Pastors vnto the ignorant multitude, if so be they do the same wisely in modestie, or to edification.

6 Indeede the Doctors and Pastors of the Church, are to dispute modestlie of this mysterie, which is to be reverenced, rather than to be curiously sifted out, when they shall speake thereof, not according to the judgement of the flesh, but according to the worde of God onely: and they are to containe themselues within these bounds, in which that chiefe Doctor of ours, the holy Spirit staieth, and by his owne example commandeth vs all to stay.

7 Likewise, they are advisedly to intreat of this same mysterie, when they shall vse some cleare patterne (*hypotypósin*) of wholsome words, and also a methode most convenient, to teache, to admonish and to comfort: of which sort the Apostle Paul in his Epistle setteth down two waies, to wit, the collecting (*symbeticon*) and the resolving (*analyticon*) methode.

8 Now in this place we call the collecting method, that which is from the former (*à priori*) or that which commeth downe from the causes to the effects, which the Apostle Paul vseth in the Epistle to the Ephesians, where hauing to declare vnto vs the ground of the spirituall blessings, which we get of God, through Christ:

he entreateth first of Election and of the causes thereof, before hee come downe to the fruites or effectes of the same: such as are the external calling by the Gospell, the inward drawing by the Spirit of adoption: also Iustification Sanctification, and other such like testimonies, which make our Election sure in vs.

9 Againe we call that the resolving method, which is from the latter (*à posteriori*) or which goeth vp from the effects to the causes, which the same Apostle vseth in the Epistle to the Romanes, where after he hath discoursed largely of justification by faith, of hope & the fruites thereof, he ascendeth at length to Prædestination it selfe, which comprehendeth in the same, the chiefe beginning of our hope and justification by faith.

10 Out of all which, it is cleare, that the chief end of that former methode is knowledge, but of this latter, consolation and confirmation in faith, hope, patience, and the remnant of Christian vertues.

11 Nowe to the end, that wee may attaine to some meane knowledge of this hid doctrine, we shal proceed in entreting therof, according to the former methode: and therefore in the first place we shall speake of Prædestination and the sorts thereof, and afterward of the testimonies or effects of the same.

12 Then the Prædestination of God generally considered, is no other thing, than that most firme and eternall decree, whereby God hath fore-ordained from al æternitie, all things, both particularly and generally as it pleased him, and also now in time, he bringeth to passe for the glory of his owne name, by the causes created and appointed by himselfe. Augustine in his book *de bono Perseuer &c.* calleth Prædestination a disposing of workes to come.

13 But

13 But because custome hath prevailed, that Præ-
estination is specially respected in the government
f mankinde: We define it thus, we say it is an æternall
nd vnchangeable decree, in ordour going before all
he causes of salvation and damnation, whereby God
ccording to the good pleasure or fore-knowledge of
is will, hath determined to bee glorified in saving in
cede some, of his meere grace through Christ, and in
amning of others, of his just judgment through Adam
nd themselues. Which description composed of the
auses, is to be opened vp in fewe wordes.

14 Therfore, the gender (*genus*) as they call it, of Præ-
estination, is the decree of God, which, we according
the Scripture call æternall. Rom. 9.11. Ephes. 1.4. 2.
imoth. 1.9. and vnchangeable, Rom 9.6.11. Which al-
teacheth, that al thinges which are in God are æter-
ll and vnchangeable. Iames 1.17. Mal. 3.6.

15 Secondarilie, The highest or farthest off causes,
re two, to wit, the efficient, which is the fore-knowledg
God. Rom. 8.29. Rom. 11.2. 1. Pet. 1.2. Act. 1.2, 3. or
e good pleasure of his will. Ephes. 1.5.11. and the fi-
ll cause, which is the manifestation of his glory, by
ercie and justice.

16 Which two causes, we call highest or farthest off,
respect of the lower or nearer, by the intervening of
hich, God vseth to put in execution that his purpose,
oth in freelie saving, and in justly condemning. Of
hich it commeth to passe, that these are called the
eanes or mid causes by some Diuines.

17 Now, these causes are cheifly of two sortes: For
me are considered in God himselfe, & some in men,
d both these indeede are considered two waies. Be-
use some are common both to the saued, and also to

the damned, but others are proper or peculiar to any one of them. Of which we shall speak hereafter in their owne place.

18 And as concerning the common causes, it is to be marked in this place, that the creation of man according to Gods image, is indeede in God and from God, and the externall calling of the same man, but corrupted, is of Christ the Redeemer by the Evangell: but the willing and meere free corruption of this Image which destroieth the whole man, except he be delivered from it in his owne tyme by the grace of Christ the Redeemer, is in man or of man.

19 Further, there are two sortes of Prædestination, whereof the one is called Election, the other Reprobation, by a metonymie (wherein the effect is taken for the cause) for Election and Reprobation taken according to their owne nature, are referred to mankind already created by God, and in their owne default corrupted, and they signifie no other thing, then either temporall election of men out of this worlde. Iohn. 15. 19. or a debarring from everlasting salvation. But in this place according to the custome of the Scripture by a metonymie. Eph. 1. 4. We take Election & Reprobation, for the decree it self, of Electing, or Reprobating.

20 Now we say, that there are two sortes of Prædestination, and no mo, because there are two sortes of men onely, of which some are chosen, some castен off, and there are no mid men. Rom. 9. 22. 23. Mat. 24. 40. and 25. 32. &c.

21 Which thing also, the very word of Election declareth. Deut. 7. 5. Iohn. 15. 19. and the examples of Cain and Abell. Genes. 4. 5. &c. Of Ismael, Genes. 16. 12. and of Isaac. Genes. 21. 12. Galat. 4. 25. &c. Of Esau, Gene.

25

25.33. Heb. 12.16.17. and last of Iacob, Genes. 27.22.&c. Psal. 105.6. Mal. 1.2. Rom. 9.13. make manifest ynough, which Persons, the holy Bible setteth downe vnto vs, as ensamples of mankinde prædestinated of God.

22 Now, Election is a sauing Prædestination, or a Prædestination to life and eternall salvation, whereby God according to the favourable affection of his will, hath chosen out some certaine men, (Ephes. 1.4. whose number he himselfe knoweth. Luk. 10.20. Iohn. 10.27.& 13.18. 2. Tim. 2.19. which also the wordes of the booke of life shew, Exod. 32. Psal. 69. Esay. 4. Dan. 12.&c.) freely in Christ, before the foūdations of the world were laid, or from all æternitie, to the end, that hee might at last glorifie vs to the praise of the glory of his mercie.

23 First therefore, the gender, or *genus*, as they call it, of Election, is Prædestination, which is manifest out of Acts. 1.25. and 4.28. Likewise out of Augustines Enchirid. cap. 100.&c. which we defined before, whose difference making the sort (*specificam differentiā*) we thereafter circumscribe from the peculiar end or working thereof, when we say that this Election is a sauing Prædestination, or a Prædestination to life and eternal salvation: By which difference, this is discerned from Reprobation, which, as we shall presently heare, is a Prædestination to perdition and death.

24 Then the principal (*procatarctice*) efficient cause which only moueth God to chose some men, is the wel, willing affection of his owne will, Ephes. 1.5. and the holy Scriptures point out none other.

25 Therfore, those deceiue and are deceiued, who, with the *Pelagians*, and halfe-Pelagians, seeke any other cause of Election without God, that is to say, in men themselues, or in their fore-seene good workes,

aswell internall as externall.

26 Moreouer, albeit God according to the only purpose of his fatherly will, hath chosen his owne to life eternall, and yet hee will not (Rom. 8.29.30. Ephes. 1. 2. Philip. 1.29. 2. Timoth. 1.9.) execute this decree without meanes, but contrariwise, he hath subordained some certaine causes thereto, by whose meane he hath constitute to saue his elect, such as indeede are in God an effectuall calling to Christ, but in saving of men, saith it selfe with the owne effectes, the fountaine of all which things, is (1. Pet. 1. 20. 21.) Christ Iesus the Mediator and Sauiour, without whome so great an vnion could not be contracted betwixt God electing, and the people elected: For which cause also all those that God the Father, Sonne and holy Spirite hath prædordained to eternall salvation, are said peculiarlie to be chosen in Christ Iesus, God and man (*Theanthropon*) Ephes. 1. 4 10.

27 To conclude the speciall end of Election, if wee respect God himself, is the praising of the grace or mercie of God, (Ephes. 1. 6. 12. Rom. 9. 23.) choosing some certaine freelie, whome it hath pleased him. But if we respect the faithfull, it is their glorification. (Rom. 8. 30. Mat. 25. 34.) which is subordained to the glory of God (like as all the remnant benefits which are in the faithfull) as to the owne last and principall end.

28 But yet notwithstanding, it is diligently in this place to be taken heede to, that the faithfull are not onely predestinated to these two endes, but likewise to some certaine meanes, by which God maketh his Election manifest in them, that is, to speake with the Apostle, taking a part for the whole (*Synecdochicè*) to Vocation, Iustification, and Sanctification, Rom. 8. 30. and Ephes. 1. &c. Which are as it were certaine degrees, by

which God from on high, commeth down to vs below, and we on the other side, must rise vp on high vnto him and his Election, that there our fulnes of faith (*plerophoria*) and an chour of hope being firmely established, we may repose our selues vpon this most sure decree of God concerning our salvation.

29 Out of which wee vnderstand, how farre both the *Libertines* go astray, who thinke, that Christians may be saued without intervening of the mid causes, & also the *Scnoole-men*, who will haue the same to doubt of their Election, except they bee made sure thereof by some extraordinary revelation of God. And let thus much suffice concerning Election.

30 Reprobation now followeth, which is a Prædestination to destruction, whereby God according to the alone, and that most free and righteous purpose of his will, hath appointed these whome he hath not chosen to eternall death, to the praise of his glorious power and righteousnes. Rom. 9. 17. 21.

31 When we say, that some men wer reprobated from all eternitie by the alone, (Ro. 9. 11. 12. & 11. 32. &c.) purpose of God, we in this place exclude al fore-seene infidelitie, (*apistian*) & disobedience, in so far as appertaineth to the principal (*procatarktken*) cause of that decree.

32 Againe, albeit wee exclude this vnbeleif (*apistian*) and disobedience of the vnfaithfull, from the number of the causes of Reprobation, yet notwithstanding, we exclude them not from the effectes thereof, by whose meane God would execute, yea and even nowe according as he willeth he executeth, this his decree, in damning of them: But wee contrariwise subordaine to the decre of reprobation, that stubborn impietie & malice, like as also the hardening of these same men, which

the forſaking of God preceedeth in deed, not in time, but in order onely.

33 Moreouer, when we call this purpoſe moſt free & righteous. Rom. 9. 20. 21. 22. 23. We do it chiefly for two cauſes: Of which the one is, becauſe God the Creator hath a ſouerane right ouer all things to be created by himſelf, which right indeed hee cannot be willing to abuſe, in reſpect his will is the only rule of al equitie and right: that worthely men muſt be aſhamed, who anſwere in this place, even as if the clay ſhould arrogate to it ſelfe the office of a iudge.

34 The other is, becauſe God the moſt good & mightie, albeit he hath appointed ſome certaine men, whom it hath pleaſed him, of his meere good wil to perpetual hatred and deſtruction, yet he neither hateth, nor deſtroieth them indeed, except they deſerue the ſame by their own induration, and outragious diſobedience.

35 Therefore, the glory of God, or manifeſtation therof, is no leſſe the end of Reprobation than of Election it ſelf. And therefore it is our part here, with feare and trembling to conſider: yea & to know alſo, not only what a judgment of God almighty it is, in caſting off the vngodly, but likewiſe how great his mercy is, in choſing of vs, whom ſurely being vnworthy, he hath vouchſafed to put a part from the companie of the reprobat, and to reſtore againe to everlaſting felicitie. To him therefore only, be honour and glory for euer and euer.

Defended by IOHN IOSTAN POLIANDER S. of Men

Propoſitions diſputed vpon aboue others.

OF THE CREATION OF THINGS. XIII.

1 THere is one God, vnmeaſurable, æternal, and vncreated, hauing his being from himſelfe, by himſelfe

lfe, and for himselfe.

2 All the remnant, whatsoeuer things they are, they e neither from thēselues, by themselues, nor for them lues: but whatsoever they are, they haue it from God.

3 For it is necessarie, yea in the naturall order of auses efficient, at last, to come to some chief and first uſe of all other causes, from which all the rest are dri- n and depends: but it selfe dependeth not from anie ing els.

4 That chiefe cause of all things is God, who by the Word, that is, by his incomprehensible power, hath cre- ted, whatsoeuer things are visible or invisible, because it pleaseth him.

5 From hence, from such an worthie and excellent workmanship, he hath bene called the Creator, and the Builder, the Lord and the Ruler, &c: not that any new hing hath fallen out to him, or that anie chaunge hath happened: but because the effects shining in the things created, declare that God is not idle and negligent, bot that he maketh all things wiselie, and pleasantlie dispo- eth them.

6 These names, agree to the whole divine essence, nd to euerie person of the same: for the external works of God, are common to the whole divine essence, and o euery one of the persons thereof.

7 Therefore, the Father is Creator, the Sonne Crea- or, the holie Ghost Creator, yet by nature, there is but one God Creator.

8 Neuertheles, the operations of euery Person are distinguished among the selfe, lyke as the persons them- selues are distinguished.

9 The Father, is the beginning and cheif cause of all things, stedfast and immoueable, moving all the rest.

10 The Sonne, is the wisdome of the Father, by whom all things are created.

11 The holie Spirit, is the power shed abroad through all things created: a power, I say, not flowing out from God, but Substantiall (*ousiodes*) yea, rather the verie divine substance (*ousia*) it selfe, different only from the Father and the Sonne by a personall propriety.

12 To creat, is not onlie by the force of the worker, to induce a forme vpon a matter: but to make of nothing as of a præceding matter, yet nevertheless, as of a meer privation, no motion intervening, either to eal from the vniuersall not being thing, to the vniversall being thing.

Therefore things created, are not a part of God: but onlie a worke of God, who filleth and contayneth all things, himself being comprehended by none.

13 Now seing, that neither the reason, nor the senses of man are anie way able, to conceaue howe it came to passe, that God through æternitie itselfe, ceasing from externall working, did begin at length to worke, & likewise howe hee hath made all things of nought: we say, that this cannot be taught by anie reasons sought from mans wisedome, but is knowne, and taken holde of, by faith onelie.

14 This faith leaneth both to many places of Scripture, and likewise it leaneth to the testimony of MOSES and to the incomprehensible power of God, to whome nothing is impossible.

Therfore, we reject manifestlie, the reasons of the EPICVRES, by which they say, that nothing can be made of nought, such as are those, that LVCRETIVS maketh mention of, in his first booke: and those, by which GALENE being moued, mocketh God, whom he calleth MOSES God, that hee is able if it please him,

him, to make of nothing, and of whatsoeuer thing to make anie thing. For the power of God is free, doing all things moste freelie, whatsoeuer it will, and after that fashion whereby it will.

15 Notwithstanding that is of trueth, in the particular nature which is created, nothing can bee made of nought, neither yet whatsoeuer thing can be made of anie thing whatsoeuer: but euerie thing that is made, it is made of the matter, which is prepared by God according to the kinde of euerie thing.

16 We reject also that confused Masse (*chaos*) or lump without forme, which some Ancients fained as a matter to worke vpon, and coæternall to God.

17 For the time was, when God onlie was, and beside God no thing else: who notwithstanding was not idle into that his æternitie, but delighted himselfe, with his owne Wisedome and Spirit, being of one substance with him selfe.

18 In this place, the beginning is not saide to be of order, (for where nothing is, there order can not bee said to be) but of being, to wit, wherby euerie thing began to be, which was made, and which was not before. Therefore ARISTOTLE, hath erred, who said, that time was æternall: so that he affirmed by that æternitie of time, that the world was æternall.

Defended by IOHN TREMVLLIVS of Geneva.

Propositions disputed vpon aboue others.

OF THE MAKING OF THE WORLDE. XIIII.

1 IT is the parte of a Diuine, diligentlie to consider the heauen and the earth, and whatsoeuer thing

is

is conteined within the compasse of the heauen. It is also the parte of a Naturalist, but after a diuerse maner & end. For the Naturalist cõsidereth the causes, affections and vertues of things, so far foorth as hee can attaine to the knowledge of them, either by sense or reason. But a Diuine, considereth them in respect, as these thinges comming from God, are returned back againe to the same God, or to the last and only end of all things.

2 For seeing the nature or essence of God, is not able to be known or compassed by the minde of man (because God alone is knowne to himselfe) the creation of the world is most meet to demonstrate the power & diuinitie of God.

3 For the inuisible things of God, are after some sort seene & groped, by these things which are sene. Rom. 1.

4 Now, albeit it was the purpose of the holie Spirite in the word written by MOISES and the Prophetes, to referre the things created of God to that end, that God should be set down in thẽ to be seen, as it were, in a mirrour, that men might bee stirred vp, to reuerence and worship him: yet notwithstanding those fewe thinges which are mentioned by the holy writers of naturall things, are farre more certaine and true, than all those which are to be red in the bookes of al Naturalists: so, that the Naturalistes haue seene them obscurelie which the Diuines in these bookes, see manifestlie and clearelie.

5 For the contemplation of Naturalists, whereby they haue attained to the knowledge of thinges, is, for the moste part gotten by diligent inquisition (*stochastike.*) Therfore manie things are so vncertain amongst them, that of the great varietie of opinions, that doubting (*acatalepsia*) of the *Academicks*, and the pit of DE-

MO-

DEMOCRITVS, mentioned by the auncientes, in the which, he was woont to say, that truth was drowned, nor arisen.

6 Yet we say not, that the diligence of Philosophers is vnprofitable or vaine: who with great trauel, long experience, and singular diligence, haue opened things of nature hid from vs, from whence a great commoditie flowes to the life of man.

7 Heere wee call Nature, all things created by God, the vertues and operations wherewith euerie one is indued, according to the proprietie of their matter, forme and qualities.

8 All these things created, ar pointed out by Moises, by the names of Heauen and Earth: for these two are the first and principall parts of the whole vniuersitie of things.

9 That whole vniuersitie of thinges, is called by the Hebrewes, (TEBEL) by the Greekes, (*to pan*) that is to say, a composition of the heauen and of the earth, and of all the natures conteined in them. It is also called (*Cosmos*) by reason of the order and comelie disposition of all things. The Latines name it (*Mundus*) from the perfite and moste absolute brauenesse thereof.

10 There is one world, not moe or infinite worldes, as DEMOCRITVS affirmed: and we beleeue the same, not because of the reasons that ARISTOTLE maketh mention of, in the book of the Heauen, but because the word of God calleth God one, the only Creator & ruler of the world, and not of manie worlds, and it saith, that the Sonne was sent into the Worlde, not into the Worldes.

11 Notwithstanding, it had not bene more painefull

to God to haue created moe worldes, then one one world.

12 It is fooliſhneſſe, to make ane intellectuall or world to be a paterne, conſtituted apart from the mind of God, with the PLATONICKS: vpon the which, God looking, hee formed a patterne of the world that was to be created.

13 Yet nevertheleſſe, it was not made raſhly, but it was made vp after the copie, which from all æternitie was with God: now that coppie, is Gods will.

14 The ſame will of God, lyke as it was the only rule and cauſe of the comelines, ſo was it of the fruitfulneſſe alſo, which was in the world created of new: who would not make the ſame more comelie or better, albeit hee might haue made it comelier and better.

15 Lyke as God needed no matter, that thereof hee might make the worlde, ſo hee had no needie of anie inſtrument, time, place, worke, arte, or diligence to the ſame.

Therfore that queſtion of the EPICVRES in CICERO is vngodlie, with what iron inſtruments or leaſtes did the Creator of the worlde, make ſuch a greate worke.

16 Therefore, here firſt is to be conſidered, the Will as commanding, the Wiſdome as directing, the Power as executing: which indeede, appeare in reaſon to be diuerſe, but in the matter it ſelfe, are one thing, that is, one and the ſelf ſame God, working freelie, wiſelie and mightelie.

17 The wil of God ſignifieth not ane appetit or deſire of a thing abſent: but a moſt full fredome, whereby God willeth all things that he doth. That will of God is the moſt neere and efficient cauſe of all things.

18 For seeing his power is infinite, that this rather than that thing shoulde bee made so by his Power, his Wisdome intercedeth, which ruleth his power, (if it be lawful so to speak) accordinglie. His wil at last commeth in, which chooseth, what, and after what manner anie thing is to bee done, the action of chooſing beeing taken from the goodneſſe of God.

19 Of this it commeth to paſſe, that as God is saide to be able to do all things, and to knowe all things: yet notwithstanding, he is not saide to wil al things, but only those which please himselfe.

Defended by SAMVEL BOYSSAVS of Occitania.

Propoſitions diſputed vpon aboue others

OF THE ÆTERNITIE OF THE WORLDE. XV.

1 PAVLE 1. Corinth. 1. not without cause calleth the creation of the worlde, the wisdome of God: for besides the great might and goodneſſe of the Creator in all things made, by a wonderfull diſpoſition and art: his wiſedome ſhineth not onelie to bee reverenced of men, but also of the verie Angels themſelues.

2 When men acknowledged not this Wiſdome, they became fooliſhe, and their vnwyſe heartes were ouerdarkned: and in ſtead of the moſt good and great Creator, God, (who is alone bleſſed for euermore) they worſhipped things created.

3 Yea, the madneſſe of men went ſo far foreward, that they alſo beleeued, that this viſible worlde was God: for ſo amongſt the reſt ſpeaketh PLINIVS, aſwell

well godlesse, as falsse: *It is right, that the worlde be thought to be God, that is eternall, vnmeasurable, neuer begotten, nor shall neuer end, which is all in all, yea the whole it selfe.*

4 Moreouer PLATO saith, that the worlde was not created or made of nought, but that it was made of some preceeding matter: notwithstanding, he denieth that it shall perishe: because it is not the parte of a wise craftesman, to make that thing which is to be destroied, or to destroie that thing, that is made alreadie.

5 The STOIKS said, that it had a beginning, and that it shal also haue an end, from an heat that ouer-ruleth the remnant qualities.

6 The PERIPATETICKS Schoole, hath thought that the world lacked a beginning and an end: howbeit it graunteth, that God is the mouer of the world.

7 Now, albeit the reasons, (which ARISTOTLE maketh mention of, in the 1. and 8. book of Physic.) appeare at the first shew to be of no importance, yet notwithstanding the same ARISTOTLE, (the trueth of the thing it selfe compelling him,) hath worthelie placed amongst the questions in the Topicks, concerning which, on both sides they may bee reasoning vpon, this question, Whether if the world be eternall or not.

8 Neuertheles, this Aristoteticall æternitie may be manifestlie refuted also by mans reason.

9 For reasons truelie naturall, fight not necessarilie or without exception, with deuine reasons, but are made subject to them: and being weak and imperfect of the self, are perfected in Divinity. Now amongst manie perteining to this place, these chiefly are mentioned.

10 If the world wanted both a beginning and an end, these absurdities would ensue.

I The World it selfe should be God: at least wise if it were God, howe is it corporall, and hath qualities fighting with it self? for these things are altogether disagreeing from the nature of God.

II There should be moe infinite things really (*in actu*)

III There should not be one vnmeasurable power of God.

IIII The will of God should not be free.

V There should not be a Prouidéce ruling the world, neither yet should the worlde depend of any thing else, but content with it self, should by it selfbe ruled.

VI All the partes of the world should be æternall & vnmoueable.

11 Yet notwithstanding, we knowe better and surer by faith, that the Worldes were created of naught by God. Heb. 11. and that the selfe same at last shall end. Not that the world is not very well & beutifully made, either that the discord of the qualities should do that, but because the whole creature is subject to vanitie for the sinne of man, by which all things that are made for man, are subject to vanitie. Rom. 8. But of the ende of the world, we shal speake in another place.

12 It is against all reason, to beleeue with the PLATONICKS, a world having a life, because those first bodies, of which the rest are made, as of a matter, haue a being only: for there is three degrees of bodily things: for some are, as the first bodies, other beside that liue, as the Planets: others moue also, as the liuing creatures.

13 Nevertheles, in the Scriptures sometime, sense and moving are attribute to the heauen and elements, by the faining of the person, which in all tongues for amplifying cause is common.

14. We

14 Wee therefore, acknowledge no other life of the world (if we should speake so) but God, who is not commixed, neither incloſed, nor bound vp with the world, but altogether vpholdeth that which he hath created, both by an incomprehenſible ſtrength, and likewiſe ruleth by an incomprehenſible wiſdome.

15 For, as the Spirit of the Lord at the beginning, ſat vpon the face of the waters, nuriſhing that great maſſe: even ſo, it is neceſſary, that the ſelf ſame power vpholde all things created, leaſt they runne away to nothing, likewiſe as they were made of nothing.

16 That Spirit of God therefore, ſitting vppon that lump, was not a certaine winde or ſoft air, but the holy Spirit himſelfe, doing his part in the creation of the world with that eternal Wiſedome of God: not indeed a part from the Father and the Word, but bringing out his owne effectes ſeverally, and himſelfe being without a body, paſſing ouer and conſeruing all bodies.

17 The darknes, couering that deepth of waters, couering the earth, they ſucceded not to the light, but are a meere privation (*anuparxia*) of the light, and are rather ſaide to be no certaine thing, than to bee any thing.

Defended by IONAS CRAIGNAEVS a Poictovin.

Propoſitions diſputed vpon aboue others.

OF THE DISTINGVISHING OF THINGS CREATED. XVI.

1 GOd is the generall cauſe of all thinges, who as he hath created all thinges, ſo hee diſtinguiſheth them one from another.

2 For

2 For the manifold distinguishing, and the wonderfull varietie, which appeareth in thinges created, cannot come of chance: for chaunce cannot haue place in those things, whose nature is constant and firme, and euer like to it selfe. Nowe it is manifest, that there are many such thinges, that of necessitie they must be that thing, that they are, and can no other waies be. Moreouer, here we vnderstand the necessitie, which they call conditionall (*ex hypothesi*) and not that which is called the simple necessitie, which necessitie indeede, truelie and properlie is only in God, and no where elsse: for it is hee who euer hath bene, is, and shalbe vnchangeable and constant.

3 For the distinguishing of things, is not from the matter: for first there was no matter; Next then, when the matter is, it is a naked & simple power, whose property is to suffer and not to do, in respect that the matter in it selfe, is not this or that determinate thing: and nothing is made for the matters cause, but in and of the matter.

4 It is not also from the contrarietie of the workers: for there is not a contrarietie, where there is but one thing onely. And it is graunted out of the former Propositions, that there is but one only supreame worker.

5 Neither yet is it from the second causes, because the second causes do nothing by them selues, and they are euer referred to the first.

6 Therfore, that beginning of things, which is of like partes together, of that Auncient ANAXAGORAS, by the which, as hee affirmed, infinite materiall originals of things at the beginning mixed together, should bee severed to the end, that afterward there might be diuers sortes of thinges: is foolish.

II Likewise, the opinion of those is fooliſh, who haue thought that diſtinguiſhing was begun of the thickning and rateſying of the matter: for thickning and rateſying, are onely of the third ſorte of qualities, who haue their beginning of the ſecond & firſt ſort of qualities: yea and of the former of things: ſo farre off it is, that properly they are able to conſtitute things, and to make them differ from other things.

III But that madnes of the MANICHAEES is more vngodly, who ſaide that there were two beginnings ſtriving among themſelues, when in the meane time the nature of things contrary require, that of neceſſitie they be called back, to ſome one common thing to them both, in which they may agree.

IIII Alſo, their opinion is abſurd, who ſaide, that God firſt created a certaine firſt intelligence, which indeede ſhould vnderſtand it ſelfe, and by the which firſt, another ſecond ſhould be made, by the ſecond the third, and ſo forth thereafter.

V Yea, and thoſe haue erred, who ſaide, that the firſt matter was created by God, but that the diuers ſorts of things ſhould be framed and brought foorth out of that matter by the Angels.

VI ORIGENE likewiſe hath erred, who ſaide, that God of his goodnes created all things equall, ſpirituall and reaſonable. And that that diuerſitie which is in things, commeth hence, that by free will ſome things hath more or leſſe cleauing to God, or departed away from him.

6 The diſtinguiſhing therefore of things, is from no where elſe, but from the good pleaſure of God: for he would paint out as it were, a certaine portraite of his vnſpeakable vertues in the manifold diuerſitie of things

variable. Because that perfection which is in God, could not bee represented by some one thing created: Wherefore hee created many and divers, to the end, that that which is only in very deed in himselfe, should be diuers waies knowne by vs. The which thing indeed the GENTILES not well vnderstanding, haue falsely made so many Gods, as they perceiued vertues to be in all and particular things.

7 To this place likewise appertaineth, that thing which is commonly talked of, concerning the filling full of the whole body of things, the which whole body God will haue it so to bee perfited, and absolute in all pointes, that nothing therein can be lacking.

8 The chiefe distinguishing of things is, that some be said to want matter, other some to be materiall.

9 Of the first sort, are saide to be Angelicall spirits, and the sortes of men: Of the second sorte, all other thinges else.

10 For that the heauen is immaterial, which AVERROES saith it is false: yea, and indeede to speake truly, as the thing requireth, the Angels and the souls of men are not immateriall. God alone is immateriall: but not withstanding, because they are not made of a bodily grosse and visible matter, but rather altogether spirituall, and as they speake commonly they are made of a sole power and action, for this cause, they are saide to be immateriall. Now God is onely a powerfull working or action, As ARISTOTLE hath wel spoken in the 11. booke of Metaphy. cap. 7. &c.

11 But of Angels and men, we shall speake in another place, Nowe let vs speake a little of things visible.

12 Of set purpose, wee leaue off heere the naturall questions, concerning matter, forme and qualities.

13 God began the disposition of the visible world from the Earth, for it is the lowest and mid part, and as it were, the center in the middest of the whole circumference of the world, the seate, parent and nourisher of all liuing creatures, builded vpon the owne foundations, least it should continually or for euer stagger, as the Prophet speaketh, Psalme. 104.

14 Now, albeit the stabilitie of the earth, dependeth from the weight and situation which it hath, as from the second cause, yet the first cause of the firmnes thereof, is the power of God, by which hee is saide to haue laid the foundations of the earth. Psal. 102. which is described by Esai in the fourtie chapter, where the Lord is said, to haue measured the dust of the earth, & weighed the mountaines in a weight, and the hilles in a ballance. Likewise, Iob chap. 20. the Lord is said to haue hanged the earth vpon nothing.

15 In the Psal. 24. and 136. also 2. Pet. 3. it is saide to be founded vpon the waters, not that it is sprong of the waters as of a beginning, as Thales Milesius thought: but because, if wee will consider the world, as it is appointed for the conservation of liuing creatures, the earth is aboue the waters, and as the Poet saith, *as an Ile it crowneth the waters*,

16 For the naturall situation is, that the water, because it is lighter, should bee aboue the earth, which is more weightie, and in very truth, the rigging of the sea is higher than the shores: yet notwithstanding, the wisdome and the power of God, hath included as it were in a bosse, the sliding and flowing element, lest it should passe the boundes thereof. Psal. 33. and that the earth it selfe should be naked aboue the waters.

17 Therefore, that is not to be vnderstoode of the whole

whole body of the earthly masse, which first of all was founded, seing the waters afterward were at length disposed in their own place, but of some parts of the earth, which not to be couered with the waters, the very sight it selfe maketh manifest, albeit that some partes of the same earth, naturally be aboue the waters, and are as it were a foundation laid vnder them.

18 The bodies remaining, ar diuersly moued about the earth, either by a straight motion, as the other thre elements, or else by a round or spherical motion, as the celestiall round bodies. But the earth it selfe standeth for euer, saith SALOMON, Ecclesiast. 1.

Therefore, that opinion of some of the Auncients, is to be rejected (the which NICOLAVS COPERNICVS ALATE, laboured to demonstrate, rather to giue an assay of his ingine, than that he thought so) who saith, that the earth alone is moueable, and all the rest of the bodies about her, stand fixed and vnmoueable.

19 The essentiall forme of the earth, is not described by MOISES, but when it is said to haue bene *Tohu vabohu*, that great wastnes is signified, and as TERTVLLIAN speaketh, emptines, which was then, and which by mind is onely conceiued by vs, that excellent decking, which afterward appeared in the first situation of the earth, than in the diuersitie, placing, ordour, and proportion of things created, being set apart. Now that emptines, which the *Greeks*, vnder the name of the earth invisible and without forme, did point out, was a meere not-subsistent thing, and not a simple priuation.

OF THE CREATION OF AL THINGS, AND THEIR DIVISION. XVII.

We haue done with Gods Prouidence and Predestination, now we are to entreat of the workes of God (whereby he doth as it were make himself visible vnto vs) that is, concerning the creation of all things, and their distinction.

1 CReation is the externall worke of GOD, foreknowne and decreed by him of his vnspeakable goodnesse from æternitie: whereby, vnto the glorie of his Name, he did create of nothing, all things that are without him: that is, all thinges that haue a substance different from his essence.

2 The alone soueraigne cause therfore of the world and all things that haue beeing therein, is God: who made all things, not after the manner of men, but without all labour: and also without the worke, help, & seruice of anie other, but by his Worde alone: that is, by his Sonne, through the power of the holy Ghost. For the workes of the Trinitie, are vnseparable.

3 Neither did he frame al those things of any forebeing stuffe or matter, but euen of nothing: that is, of that which was not, by his worde alone he gaue being vnto all things that are.

Those Philosophers therefore doe erre, who held that the worlde was æternall: and those also who deemed it, to haue bene made and formed of moates by chance, together with these who taught, this visible worlde to haue beene framed by some other then by God. In which error was CERINTHVS, CARPOCRATES, the ARCHONTIANES and others, who attributed the worke of the Creation only

onlie vnto certaine vertues and powers.

4 The cheif ende of the creation is, that there should be some, who should enjoy the loving kindenes of God, in the true taste thereof, and glorifie his Majestie for euer.

To this end were Angels and men created. A secundarie ende of the creation is, that all other creatures should together set forth the glorie of God, and serue to the vse of man.

5 Nowe, although by the order of nature, from one, as far as it is one, there can proceed but one: and that God of all other things, is most single and but one: yet the infinite variety of things, proceedeth from the same Wisdome of God, from whence their creation and gouernement doeth depend. For hee worketh not according to the course of nature, but doth whatsoeuer hee will, aboue all nature, most freelie and voluntarily. Yet, in that inæqualitie of thinges, there appeareth greatest æqualitie: yea, and the diversitie of thinges, appeare to be but one, in respect that whatsoeuer he hath created, are referred vnto that generall kinde of the beeing of things, which is but one.

6 The essentiall division of thinges, is from their matter and their forme: in which respect, some thinges are visible, as all simple and mixt bodies, either without life and breath, or enjoying both. Some also are invisible, as Angels, and the soules of men, whose effectes are manifest: though both their Materiall and Formall causes, as also other circumstances of the time & place, wherein they were created, bee obscure, and in some sorte vnknowne vnto vs.

7 Nowe all these thinges which God created, could be but good, seeing he himselfe is moste good: for

they were created of him exceedinglie good, and moſt pure without all corruption: hauing nothing in them, which did not declare the omnipotencie, and the exceeding goodneſſe of the Creator. In this originall integritie, men and euill Angels, might haue ſtill continued, if they had would: & men might haue conuaied the ſame vnto their poſteritie: In ſtead whereof, God, for the ſinne of man, did curſe the inferiour creatures, which he hath created for mans ſake.

8 As concerning Euill: it is not anie thing created or hauing being, but onlie ſignifieth the meere abſence of the good, that ought to bee preſent: neither is it in the ſubiects as an accident, but as Priuation oppoſite vnto good: rather expelling the ſame, then hauing being in it ſelfe.

9 And although it doth marre that, which otherwiſe is good in it ſelf, yet is it by accident, the cauſe of good That the degrees of things created may appear, which haue their ſtate, according as they haue the greater or leſſe good in them. So, vnto the good of all thinges in generall, Euill ſeemed to be in ſome ſort neceſſary. And ſo AVGVSTINE ſaith, that God was the Authour of good, and the ordainer of euill.

10 Now, ſeeing that euill is not anie thing that hath being in nature: it followeth, that there can bee no extreame ſoueraigne Euill, ſaue onelie, as far as euill is altogether departed from that, which is the chief, & the ſoueraigne good, which onlie is God alone, bleſſed and mightie aboue all.

We doe therfore condemne, the MARCIONITES the MANICHAEES, & others: who haue taught, that there was two beginnings, the one contrary vnto the other: that is, two Gods, the one good, of whom the in-

invisible, spirituall, & good Creatures haue had their beginning. The other euil, from whence all visible, corporall, and corrupt thinges haue issued: whereas indeede, all things are good, in regarde of their being, and the euill that is in them, hath proceeded from the corruption and defect of their being.

Defended by IOHN HENRIE SWYTZER of Zutich.

OF GOOD AND EVILL SPIRITES. XVIII.

Concerning the Creation of all things in generall, vve haue alreadie spoken: nowv it followveth that vve deale of the things created in particular, and first, of spirituall substances, as beeing the creatures, that drawv neerest vnto the nature of God.

1 SPirits then are substances, created of nothing, without bodies, & invisible: yet finite, in regarde of the proprietie of their nature: good indeed, but so, as they were created by God, of a changeable goodnesse. Of this sort, are those which wee call Angels, and the soules of men.

2 All Angels were at the first created good, and endewed with an vnderstanding of moste surpassing excellencie: and being of nature most simple next vnto God they were all at once created in the beginning, and not to take increase by any propagation.

3 The Name of Angels, is attributed to those Spirits, to declare their office: namelie, that they are, as it were, the messengers and officers of God: especiallie those of them, that continued in the trueth, of whome we will speak in the first place.

4 The names of those, do partlie shew the excellencie

cie of their nature, as when they are called *Seraphim* & *Cherubin*, & partly declare, the dignity of their seruic wherunto they are sent: of which sort, are the names *Michael*, *Gabriel*, *Raphael*, spoken of in the Scriptures.

The like names of Angels, mentioned in the books *Cabalists* & *Pagans*, we holde to be counterfeit.

5 And as for the disputatiō concerning their degre that of all other things is most vaine: and so is the que stion concerning the time of their creation: seeing tha the Lord hath not opened this mysterie vnto vs.

6 Of these Angels, some through Gods grace, hau continued in the truth, that is, in that blessed and per manent state wherein they were created, attending a diligent seruants vpon God, that they might bee ready to execut his commandements, both for the furthering of the saluation of the Saincts, & also for the execution of the just judgements of God.

7 In the performing of these commandements, they haue often times appeared trulie visible, and palpable, by taking vpon them the shape of a man, or some other form, being for a set time, clad with true bodies, to bring to pas bodily actions: it being the will of God, that they should thus far frame themselues vnto the capacity of men. But whence they tooke these bodies, and whether they fashioned them vnto themselues, with all such like points as are laid vp onelie in the secret counsell of God, we holde it vnlawfull for vs to search.

8 Now the rest of the Angels, the number whereof, are also exceedinglie manie, wilfullie and willinglie changing themselues, and departing from the truth, he beeing their guide and Captaine, as it were, who is peculiarlie named Sathan, (that is, the aduersary of God) and the Deuill, are by the iuste judgement of God, of

those

se that were most good, become most euill: but not
eaued of vnderstanding and judgement. Wherefore
they are called by a greeke name *daimonia*, or *dai-*
nes, that is, endued with knowledge. And for this
ir sinne, they are justlie adjudged by the Lord, vnto
ternall torment, without anie hope of mercie.

And although, these wicked Angels do with al their
ght, resist God: yet are they whollie subject vnto his
vernment and power: the Lord vsing their wicked-
s and malice: partlie, to chastice his owne, and partly
execute his judgements against the enemies of his
ame: in such sort, as he turneth their wicked endeuors
and purposes vnto the cleane contrary part, even vnto
he saluation of his children, and to his owne glory.

The Lord then in such sort doth vse them, as instru-
ments (though euil) that are at his commandement:
but so, as they can neuer be properlie called the ser-
uaunts of God, because their worke is alwayes euill,
although he bringeth his good work to passe by their
meanes.

10 These, as also their Prince, who from the begin-
ing was a murtherer, as far as in them lieth, do desire
he destruction of men both bodie and soule.

11 Their operations also are wonderfull: when God
giueth them power to hurt: In so much, that after a sort
they may seeme to worke miracles.

12 But if wee call those miracles, which are done a-
gainst all order of nature, the Deuils can work no such:
o, nor yet anie of the good Angels: Because, this is
nly the proper power of God, which can in no wise be
ommunicated with anie Creature. The miracles ther-
ore, which seeme to bee wrought be Devils, are either
ere delusions, or els, wrought by the secret operatiō of
nature,

nature, (which is better knowne vnto them, being euil spirites, than to any men) and therefore, they haue but the shewe of miracles.

13 These euill Angels also, seeme to foretell things to come, in which respect, they haue long since bewitched men, and depraued the true woorship of God, as farre as in them lay. But to speake properly, they cannot fore-tell any thing to come, because this also is the peculiar worke of God onely.

14 Nowe, how they are able to worke in the hearts of men, and to stirre vp their thoughts: that is, whether they alwaies do the same, by the meanes of some thing layed before man, or without any object, we think it to be a curious question, and it may be such, as men cannot dissolue. But our part is, that wee be very carefull to enarme our selues against these temptations, with all our might, by continuall praiers.

15 But wee affirme out of the word of God, that the Deuils are dispearsed through all partes of the worlde, both aboue and beneath, doing all the euill they can, euen vntill, that Sathan and his Angels, together with all cursed Reprobates be cast into hell, there to be tormented with eternall fire.

We do therefore condemne the MANICHAEES, & the PRISCILLIANISTS, who defended, that the Deuils were euil by nature, and created such at the first by a certaine evill God: the *Saducees* also, who together with that *Hermes Trismegistus*, vtterly denied that there were any Angels: and *Origen*, likewise, who with *Plato* affirmed, that those spirituall mindes, as often as they offended, were fallen and thrust into bodies: *Apelles*, the Heretick also, who saide, that the bodies which the Angels tooke vpon them, were neuer created: and *Lactantius*

ntius Firmianus, who dreamed, that Angels were ot presently at the beginning of the Worlde, appoin-ed to guide and protect man. In summe, we condemne ll those, who either make them coæternall with God, r attribute vnto them, the worke of the Creation, s did *Simon Magus*, *Cerinthus*, *Saturninius*, and *Ca-ocrates*.

Defended by IOHN IAMES COLLE of Zurich.

OF MAN. XIX.

1 SEeing that man is the most excellent of all the visible workes of God: for whose cause next vnto Gods, all other things were created; we hold it a matter belonging vnto a Divine, to intreate of the nature of Man.

2 Man, is neither the bodie, nor the soule, severally considered, but composed of both, that is, of soule and bodie, joyned together by a most straight, and most loving band.

3 The trueth of Gods word doth witnes, that there was but one man created at the first, who was to be the originall of all other men. And so al those that proceeded from him, should be tyed together by a common band of blood. We do then reject the opinion of such Philosophers, as haue denyed one certain man to haue had his beginning first of all other.

4 The body of that first man, was formed by God, of the dust of the earth: that is, as we interpret it, of the four elements: that it should not be a graue of the soul, as PLATO thought, but a most excellent, and a most meet instrument to perform the faculties of the mind.

5 Nowe in respect that this body was made of qualities

lities repugnant one to the other, it was mortall in the first creation of it, (for repugnancie or discord, is the author of dissolution:) yet by the appointment of God it was made immortall, that it should be the habitation of the immortall soule: but after the entrance of sinne into the world, it returned vnto the former necessitie of mortalitie.

The *Pelagians* therefore doe erre, in holding that the bodies of men, were naturally subject vnto death: and in attributing the cause of death, to bee onely the discord of the contrary qualities.

Other pointes that belong vnto the frame and beautie of mans body, wee leaue to be discussed by naturall Philosophers & Phisitians. As also many things that they teach concerning the powers of the soule, because wee think it meet that wee containe our selues within the bonds of dutie. And nowe wee will speak of the essence of the soule.

6 The essence of the soule can scarce be known: for it is not to bee perceiued by the instrument of any the senses of our bodies: yet by the faculties & operations of it, it doth in a sort open it selfe vnto vs. And therefore it is vsually described and pointed out, after this plaine manner.

7 The soule of man is an essence, created according vnto the Image of God, infused into the body: that man consisting both of bodie and soule, should be capable to knowe and glorifie God.

8 The soule of man is properly and truely called a soule, for that facultie which is in beastes and plants, is by reason of the scarcitie of wordes, so called of the Latines. For seeing the same doth not subsist of it selfe, and that it is nothing else, but a power rising out of the properties of the matter and forme: it scant retaineth the

name

ame of being, much leſſe deſerveth to be called a ſoul.

9 The ſoule of man, is of a ſpirituall and not of a odily nature, ſubſiſting by it ſelf: not vnadviſedly made f moats, not a fire, nor any other of the four elements, r yet any thing compact of the elementes, not any umber, not an harmonie, not any facultie broght forth ut of the matter: briefly, not any parte, cut as it were, ut of the Deitie: but wiſely created of nothing, after manner vnknown vnto vs, by God who worketh moſt eelie.

10 Nowe although it hath a beginning, yet doth it emaine immortall, not onely becauſe of it owne ſub- ance, it is vncompounded, and voide of all contrarie- ies & bodily accidents: but eſpecially in aſmuch as it is o created of God, that of it ſelfe it can liue, exiſt, and continue for euer. And it doth rather afforde life vnto he body, than derive it from the ſame. The which wee do beleeue, in aſmuch as it is prooued vnto vs by the moſt ſure teſtimonies of the holy Scripturs, rather then becauſe it is demonſtrated by philoſophicall reaſons.

Wee condemne therefore, the MANICHEES, GNOSTICKES, and PRISCILLIANISTS, who haue ſaid that the ſoule was of a double nature, whereof the one was from a good beginning, vz. a good God. The other from an euill. The *Seleucianes*, *Hermianes*, *Pro- clianes*, who held that the ſoule was not made by God, but by Angels. The *Luciferianes* and *Tertullianiſts*, who were of opinion, that it was a bodily ſubſtance, and ſuch as could fall off, or be ſhelled from the bodie, and re- mooue from one body to another. The *Arabians*, and the *Nazarites* who thought it mortall: the *Origeniſts*, who judged that all ſoules ſhould æternallie liue in he- ven: and the *Apollinariſts*, whoſe opinion was, that one

ſoule was begotten of another.

11 Neither is the ſoule of the ſame nature and ſort as the Angels are, as *Origen* thought: who made only an accidentall, and not a ſubſtantiall difference, betwene Angels, and the ſoules of men. Nowe, that eſſentiall difference, although it cannot be eaſily knowne, is yet in ſome ſort perceaued by this adjunct, vz. that Angels can not be ordinarilie joined vnto bodies, whereas the ſoules may. Now, the ſoule is alſo, not onlie the firſt mouer of the bodie, but euen the very cheif and eſpeciall forme of a man, wherby firſt of all, and of it ſelf, a man is that which he is, and for whoſe cauſe, the bodie is ſo framed as it is: to the end, that a moſte honorable lodging, ſhuld be prepared for a moſt honorable ghueſt.

12 The ſoules of all men are not one, as *Themiſtius* and the followers of *Averroes* thought: but of euerie particuler man, there is a particular ſoule, which can (as naked and bare formes) conſiſt and remaine, when they are ſevered from the bodie, as indeed they do for a time, when as they being out of the bodie, do expect the æternal and indiſſoluble conjunction, that they are to haue with the ſame.

13 And ſeeing that the forme of euery thing, doeth not onlie make vp the whole, but alſo euery part thereof: and no part can effect the office thereof, except the forme be preſent, and ſeeing when the ſame departeth, it ceaſeth from doing: we do defend that common opinion out of *Auguſtine*, vz. that the ſoule is whollie in the whole, and whollie in euerie part. Although there be this diuerſitie of the beeing of it in the whole, and in the partes: as that it is firſte and of it ſelf in the whole, whereas it is in the partes, but after a ſecundary mãner.

[14 Cal. Mar.]

OF THE FACVLTIES OF THE SOVLE OF MAN. XX.

Hauing set downe what we are to beleeue, according vn to the Scriptures, concerning the essence of the soule of man: now we are to intreate of the powers thereof.

1 GOD alone is a most simple, and a most meere beeing. And therefore, although the essence of the soule be a spirituall and no bodilie substance, yet it is indued with faculties agreeable vnto the nature of it, which, by their owne spiritual manner are inhærent in the essence thereof, as in their subject.

We do not therefore allow the opinion of the PERIPATETICKS, who taught that the faculties of the soul, doth not differ from the essence of it indeed, but after a sorte.

2 And although the very essence & substance of the soule, doth by the grace of God, continue without all change and alteration: yet the powers thereof, were created of a changeable nature.

3 Now as man was created in one of his partes like vnto all other living Creatures, aswell in regard of the substance of their bodies, as of their naturall life (though in a far more excellent state.) So it behoved, that that other part of his, shuld be endued with faculties meet for the preservation of the naturall life of his saide body, namely, with the faculties of nourishing, and the power of outward senses: whereof, whatsoever might be farther spoken, we leaue vnto Phisitians and naturall Philosophers.

4 The other faculties are proper to the soul of man, for the spirituall & immortall excellencie whereof, it is

alſo (and not only for the very eſſence of the ſoul) truly ſaid to be created according to the Image of God.

5 Yet in aſmuch as the ſoule, in bringing forth the effects of theſe proper qualities, doeth vſe the inſtrument of the body, wherevnto it is perſonally vnited: in this reſpect alſo, man (wholly conſidered, but not in part) may be truly held to be created after the Image of God.

We do condemne therefore, the dotage of the ANTHROPOMORPHITES, who placing the Image of God in the very body of man, did therefore dreame, that God was a bodily ſubſtance: as alſo the madnes of OSIANDER, who referred the ſame vnto the incarnation of the world.

6 Theſe faculties we hold to be two, the vnderſtanding, (which is alſo called the mind) and the will, or as ſomtimes they are called in the holy ſcriptures, the ſpirit and the ſoule taken in a more narrow ſignification.

7 This Image conſidered, in theſe two faculties expreſſed of PAVL, by the names of righteouſnes & true holines, whereby he declareth the agrement which it had with the patterne, according vnto which it was created: A wonderfull light being powred into the faculty of vnderſtanding, whereby it was endued with a moſt clear knowledge (and ſuch as was obſcured by no darknes,) of the true God, and his divine will: And an inward force being ingrafted into the will, whereby it was able to ſtirre vp it ſelfe by holy motions, without al ſhew of reſiſtance vnto that end, for the which, man was created: the body, to be ſhort, beeing framed in a moſt wonderful decent ſort, to yeelde obedience moſt redily, and without all wearifomnes vnto the ſoule when it moved the ſame.

8 Vnto

8 Vnto this agreeablenes of man with God, and to the agrement and proportion that al the parts of man, had among themselues, was adjoyned (as it were another shining brightnes of the divine Majestie) the dominion of al the inferior creatures granted vnto man: that by this means also, man might shine here beneath as a president of the Majestie and glory of God.

9 To the execution of this government, there was given vnto man, an exact knowledg (not gotten by labour & vse, but naturally ingraffed in him) both of the nature of al things, that he was to governe: and also of the best way to rule them. Wherevnto of the contrary side, the good & right disposition & inclination which all the creatures, that were vnder mans government had to obey man, was answerable: the which harmony and agreement of the whole world, MOSES doth expresse by the name of the goodnesse, that was in every Creature.

Defended by IOHN FLORIDES of Anglers.

D.V. pontificia Cal. Martis

OF FREE-WILL. XXI.

The faculties of the vnderstanding, and the vvill, are alvvaies accompanied vvith that povver, vvhich is commonly called fre-vvil: vvhereof vve vvil novv speak.

1 FRE-WIL, which the Græcians call *autexousion*, if the force of the word be strictly considered, is given neither to Man nor Angell, nor yet shall ever be granted: but truly & absolutely doth agree vnto God alone, for he onely is *autexousios*.

2 Yet of this high and soveraigne authoritie, there were certain lineaments shadowed in Angels & men,

at their first creation, when as both the one and other were indued by the Lord with vnderstanding & will, whereby they were made capable of knowledge and vnderstanding.

3 For man is not only stirred to desire by a naturall and liuelie motion, but euen according vnto aduise or election, which cannot be, without either the true, or the apparant knowledge of the thing it desireth.

4 Such furthermore, was the state of the first mã, before sinne, that his vnderstanding and will, did altogither agree with the will of God, and were wholly subiect (which is the chiefest libertie) vnto his commandement, without all resistance or strife that the affections had against the mind.

5 At that time therefore, man was indeed the Lord of his owne actions, that is, endued with free-wil. Yet because he was mutable & changeable both waies, he did so incline from good to evil, that as AVGVSTINE saith, by sinning he lost both himself, and his libertie.

6 Not that he was turned vnto a stock, and so bereued of iudgement and will: For sinne hath not vtterly abolished nature although it hath lamentablie polluted the same: but such a libertie remaineth, as can wil nothing, but what is evill, and that evillie: For whatsoever is done without faith is sinne.

7 Now in things that are subiect vnto vs, as many actions both naturall and morall are: free-choise is left vnto man, that he can either wil, or not will, as he hath will either to speak or to holde his peace, to studie or not studie, and such like.

8 But in supernatural things, as we are to know God, to loue him, and to obey his wil as we ought, we are altogither weak & blind, or rather dead as Paul speakth.

We

We do condemne therefore the PELLAGIANS, who say that the force of will remaineth in vs vnblemished, and that sinne may be avoided by the meer light of nature. And the PAPISTS also, who hold, that it is but blemished onely.

9 For wee acknowledge as the Scripture teacheth, that we are nowe, our nature being corrupted, dead in sinne, the children of wrath, and enemies vnto God: and we say, that we cannot by our owne strength prepare any way for vs to come vnto God, but that if wee will come vnto him, he must drawe vs.

10 It must needs be therefore, that hee must first regenerate vs, and make vs the sonnes of God, and newe creatures. In which work, we are not co-workers with God, but meerely such as stand still while he worketh, that we may be wrought vpon, and reformed by him, even as we were at the first created by him, without any helpe of ours.

11 Now after regeneration, we are by faith drawne from death vnto life, and to wil is present with vs, but so, as wee are compassed about with many hinderances, by reason of the stings of sinne and the flesh in vs, which are not vtterlie done away: yet wee beginne to be co-workers with God, and we are so wrought vpon as we also do worke: And wee shall then whollie obey him, and stick vnto him, even when our full restitution being wrought, wee shall enjoye that blessed and heavenly life.

12 The discourse concerning voluntarie, changeable, and immutable things, we thought meet to be severed from the question of free-wil, and placed in the doctrine of Gods providence.

D. V. 10 cal. apr.

OF SINNE. xxii.

1 THE eſtate whereunto, both ADAM and all his poſteritie did fall: is contrary vnto that integritie wherein he was created at the firſt.

2 For whereas the nature of man was then ſuch, as hee could haue lived according vnto the vpright and æternall lawe, (which is nothing elſe, but the wil of God:) Sinne hath brought him now to that paſſe, that hee doth of a ſet purpoſe diſobey the ſame.

3 Sinne is not a bare want or priuation of good, but a ſwarving from the will of God.

4 And wee thinke, that it may be thus fitlie defined: Namely, that it is, whatſoeuer is againſt the lawe and will of God.

5 For the force of ſinne, doth not depend vpon the breach of ſome humane conſtitution: but vpon the tranſgreſſion of Gods will onely.

And therefore, the definition of the Philoſophers, is moſt vnperfect, who account ſinne to be that onely, which is repugnant vnto reaſon. For reaſon it ſelf, can do nothing elſe, but go aſtray vntill it be lightened by the light of God. The LIBERTINES alſo are to be condemned, who make that onely to be ſinne, which a mans owne conſcience thinketh to be ſinfull.

6 The ſeat or ſubject of ſin, is the very ſoule it ſelfe, that is, the reaſon and the wil. For the former of theſe, being ignorant of that which it ſhould knowe, or elſe ruling amiſſe, as wel in commanding, as in forbidding, hath ſin cleaving vnto it. And the latter, either when it willeth amiſſe, that which it ought not to will, or when it willeth not that which it ought to be deſirous of, ſinneth: The body is onely the inſtrument of the ſoule in ſinning.

7 Some

7 Some of the causes of sin, are inward: as the will (which before sinne came, was in Adam onely mutable: But after sinne, as well in him as in his posteritie, was both mutable & corrupt.) Some outward, as the Devill, and the divers objects, that are laid before vs.

8 But as concerning the Lord, he in no wise can be thought the Author of sinne, who is so farre from turning men from himselfe, that he rather seeketh to convert all men vnto himselfe, as vnto the onely true and perfect end: Yet he is saide to make them, to doe that which is sinful, when he doth not restraine them from sinning, the which whole work, is onely to be ascribed vnto his wisedome and justice.

Wee do condemne then the MANICHAES, the VELENTINIANS, the SELEVTIANS, &c. who affirmed, that sinne proceedeth from God.

9 The effect and wages of sinne is death, and that æternally: because it is committed against him, who is æternall and infinite.

That distinction of sinne then into mortall and veniall, is improper: saue onely in the divers respects of the Elect and the Reprobate. For vnto the Elect, all sinnes are veniall through Christ: But vnto the Reprobates, there are no sinnes but they are mortal. And it is manifest, that the PELAGIANS do erre, when they say, that death is naturall vnto the bodie.

10 Yet for all this, we think not all sins to be equall, in that sence that the STOICKS did: But we acknowledge certaine degrees in them, according vnto the diversitie of their objects and circumstances: yet the originall corruption and guilt is alike equal in al men: Seing all men are alike, the sinful sins of sinful Adam.

D.V. 3 Cal. Mati.

OF THE DIVISION OF SINNE. XXIII.

Seeing we haue spoken of sinne in generall, now we will deale with the same in speciall.

1 THE principall sortes of sinnes are named two, vz. Originall and Actuall: which notwithstanding, are rather issuing (than disagreing) the one from the other: for the one is as it were the cause and the roote: the other as the fruite and effect.

2 Originall sinne, is sometimes called absolutely sinne: Otherwhile flesh, old and first ADAM, the sinne of nature, concupiscence, the lusts of the flesh, the law of the members, the heart of man, &c.

3 And it may be thus fitlie defined: namely, an infection deriv. d from ADAM vnto all mankind.

4 The subject whereunto it cleaveth, is not only the body, but even the soule also. For whole man, every part of him is altogether corrupted, and the powers and actions, as wel the superiour as the inferiour, both of body and soule are polluted: whence it commeth, that in the affection and will, all things are depraved and perverted, and in the reason it selfe, there is nothing but blindnes, the ignorance and hatred of God.

5 Now, although the soule which is not taken from ADAM, but immediatly created by God, may seeme to be voide of this infection: and that it seemeth not meet, that the sinns of the fathers should be punished in the children: yet seeing ADAM is considered, not onely as some particular man: but as the beginning whence all mankinde did issue, in whome also were all the giftes, that were to be bestowed vpon the whole

ofspring

ſpring: hee by his ſinne loſt them, both to himſelfe, nd vnto all men that proceed from him: who are now n that onely reſpect, that they are and doe reſemble he Image of ADAM, hatefull vnto God.

Wee do condemne therefore, the PELAGIANS, who held, that men were ſinners, not by birth, but only by imitation.

6 In all men, (Chriſt onely excepted) there is the ſame originall ſin, and it hath ſpread it ſelfe alike vpon all men: Neither are there any divers ſorts of originall ſinnes.

The PAPISTS then do erre, who do except others beſides Chriſt, from originall ſin, as the Virgine Mary.

7 There are two effects of originall ſinne: the guilt or the offence, whereby all men (even infants, which yet haue committed no actual ſinne) are made ſubject vnto Gods wrath, and both deaths: and alſo the want and priuation of originall righteouſnes, and the inclination vnto all ſortes of wickednes.

Therefore, the Scripture teacheth, that all men muſt be borne again: even infants and al, vnto whome for this cauſe, we do iuſtly maintaine againſt the ANABAPTISTS, that the ſigne of regeneration is to be adminiſtred: Although we make no queſtion, but that the reliques of corruption doeth ſtill remaine, and is not vtterly taken away: after baptiſme, whatſoever the PAPISTS ſay to the contrary.

8 Actuall ſinne is, when the Lawe of God is broken in deede: and that is two maner of waies, either when as that which God commaundeth is omitted, or that which he forbiddeth is committed. Whence thoſe two ſortes of ſinnes, vz. omitted and committed, ſprang vp in the Schooles. The firſt whereof, ariſeth, in that wee

are

are vnmeet to do well: The latter in that we are prone vnto every evill.

9 There are other distinctions of actuall sinne. For in respect of the object: some are saide to be done against God, others against men: And in regard of the ends, some reache vnto the soule onely, others vnto the body also.

Vnto the first sort of the latter division, do appertaine all inordinate motions, whatsoever they are: and even all the evill cogitations, even the beginnings of them before they be fully framed, and though the will doth not assent vnto them, and those in like sort, that the wil (which especially maketh the form, and giveth being vnto sinne) doeth allowe and strengthen: Vnto the latter member, are all those referred, which are brought vnto action, by the outwarde service of some part of the body.

The PAPISTS therefore do erre, in denying concupiscence, and those first inordinate motions to bee sinnes: most absurdly affirming, that concupiscence is given to man, to the end, that wrestling with it, hee should be more and more whetted on, to imbrace vertue, and so should binde God so much the more vnto him, by his merite.

Defended by RAMOND PALOCANE of Bearne.

[D.V. & Jun.]

OF THE RESTORING OF MANKINDE. XXIIII.

Where first the person of Christ is to be spoken off.

1 GOD wold not haue the felicitie of man to consist, in that first estate wherein hee was created, (for then had his felicitie beene earthly, and in some

sort,

t, subject vnto change) but he placed it in a more me and a more excellent estate, wh reby he might e a heavenly life, and such, as from the which, hee uld in no wise fall.

2 Now, that man might be brought vnto that per- t estate, he fell by his own fault: yet not without the nvidence of God, and so was made subject vnto the ath, both of his soule and body: to the end, that be- g delivered from sinne and death, hee might passe nto a better life, and so might become a most certain esident of the justice and mercy of God.

3 Our restoring againe, consisteth in that, that we ould be freed from sinne and death, and also from l the effects of both, and should bee preferred vnto e dignitie of that righteousnes and that immortall fe, which is far more excellent and permanent.

4 Our delivery from sinne, is wrought by the abo- shing of sinne, which is done two manner of waies. irst, by taking away, both the guilt and punishment hereof, by the mercie of God. Secondly, by the rege- eration of a new life, which is opposed vnto the cor- uption of nature, and by the which, Sanctification is o begunne in this life, as it shall be fully perfected in he next.

5 Our delivery from death is, when as we are assu- ed, that God is not angrie with vs: yea, and do hope, nd also feele him so appeased towards vs, that wee nowe our selues to be safe from the eternall destru- tion of body and soule, and from all other miseries.

6 These, and all other gifres which God bestoweth pon the Elect, are given vnto vs in Christ Iesus onely. Nowe, that wee may be truly partakers of them, there are two things to be considered: namely, his person, nd his office.

7 The

7 The person of Iesus Christ, is the Sonne of God who hath personally vnited vnto himself, the humaine nature, which he tooke of the seed of DAVID: For he who is God from al æternitie, began to be man, when he was conceiued by the holy Ghost, and incarnate that from the very moment of his conception, he should continue for euer true God and true man.

8 Now although this worke of the restitution, as well as of the Creation, doth agre vnto the whole Trinity? yet the seuerall persons are distinguished. For the Father sent the Sonne, the holy Ghost did incarnale him, and the Son made himself of no reputation.

We condemne therefore, the CERINTHIANS, EBEONITS PHOTINIANS, SAMOSATENIANS, ARTEMONIANS, and SERVETIANS, who affirmed Christ to be but a bare man: The ARRIANS, EVNOMIANS, BONOSIANS, and ORIGENITS, who held him to bee a God that was created, and that he was the Sonne, not by nature, but by grace and adoption: The MARCIONITS, and the VALENTINIANS, who denied him to be true man: The APOLLINARISTS, who denied him to bee indued with a true soule, & would haue his diuinitie to serue instead thereof: To be short, wee detest all those, that do any waies, either directly, or in directly, withstand the puritie of the foresaid doctrine.

Defended by WILLIAM MOGNES of Niuerse.

D.V. mut. 9 mut.

OF THE PERSONAL VNION OF THE TVVO NATVRES IN CHRIST. XXV.

Vnto the full vnderstanding of those things, which wee haue to beleeue concerning the person of Christ: it ser-

ueth

eth to be needfull, that we declare howe it is, that he consisting of two natures, is yet but one subsisting person.

THE second person of the Deitie: namely, the word: did so neerely vnite and appropriate vnto himselfe the humaine nature, that these two whole natures, and their proprieties vnited togither, are but one subsisting person, Iesus Christ, true God and man: yet so, as the humaine nature doeth subsist in the diuine. Wherefore this vnion is called an Hypostolicall, or a personall vnion.

2 In Christ therefore, there is not one Christ, and another Christ: that is, Christ God and Christ man: seeing the person is onelye one, but yet there is one thing, and another thing, that is, a diuine and an humaine nature, seeing the natures are divers.

Nowe, although these two natures be inseperable: yet in very deed, they remaine distinct, both in themselues; and also in their essential proprieties, and their actions: And therefore, the divine nature is severally attributed vnto the Deitie, and is humaine vnto his humanitie.

4 Wherefore, neither of the natures severally considered in it selfe, can be saide to be the other. For you cannot truly say, that the Deitie of Christ, is his humanitie: or that his humanitie is his Deitie.

5 Neither can the essentiall proprieties of the one nature, be more attributed vnto the other severally considered, than the one nature can be said to be the other. For this is no true assertion, to say, that the Deitie was created, is finite, & contained within a place: Nor yet this: The humanitie is without beginning, infinite

finite, & immeasurable, or vncircumscribed in a place or that it can bee in many places at once, or every where, or yet any where indeed, any other waies, than as in a place.

6 Yet as they are joyned togither, that is, in respect of the whole, wholie considered: the word is truly said to be this man, and this man to be the worde: not that the one nature is transfused, or turned into the other: but because, these two natures are one only subsisting person, which the School-men call the grace of vnion, or vniting grace.

7 In like maner, although the essentiall properties of the one nature, be not transfused into the other: yet is the word said to be crucified and dead, not in itselfe, but in the nature that was assumed. In like sort this man is said to be Eternall, Infinite, Immeasurable, and God himselfe: not in it selfe, but in the assuming nature, or the nature that tooke flesh.

8 The manner of speaking, is called the communicating of properties, the which in respect of Christ, wholie considered, is Reall: or both in name and indeede: but in consideration of the natures severally considered, it is verbal or onely in name.

9 The Deitie of Christ, borroweth nothing of the humanitie which it assumed: Whereas on the other side, the humanitie subsisting in the Deitie, is perfected by it.

10 Nowe the humanitie of Christ, is fullie endued with so great store of al qualities most excellent, (those onely excepted, which are so essentiall in God, as they can bee in no wise communicated with any creature, and by the powring whereof, the humain nature should be swallowed vp, and become the Godhead) as in dig-

nitie

tie and glory, he doth farre surmount all Creatures: being inferiour vnto the Deitie onely: The which lnes of gifts, the School men call grace habituall, fully possessed.

11 Nowe, this exceeding vertue and power, was owred by degrees vpon the flesh that was assumed: ot at the very moment of the vniting togither of both atures, in asmuch, as it behoued Christ to take vpon im such flesh, as was indeed subject to all our infirmies (sinne excepted) vntill that hee, having fulfilled hatsoever was necessary vnto our salvation, had obined a name aboue all names, the Godhead onelie xcepted.

Wee doe abhorre then, both the NESTORIANS, ho devide the person, and the EVTYCHIANS, who ither confound the natures, or mingle their essenti. l proprieties.

12 The glorifying of the humanitie of Christ, which meant in the Christian Beliefe, by ascending into leaven, and sitting at the right hand of God, hath either abolished the essence, nor the essentiall properties of a true body.

Defended by STEPHEN BLOIVS of Angiers.

V. 23 Nov.

OF THE OFFICE OF CHRIST. XXVI.

Seeing that wee haue done alreadie with the persone of Christ, it followeth now, that we deale with his office. For these two are to be considered in him.

1 MAnkind by reason of sinne, wherevnto it wilfully fell, was altogether lost: in such sort, as it could

could in no wise by it owne strength escape eterna
damnation.

2 But God, to the end that he might afford a mo
cleare testimony of his mercy, did appoint in his eter
nall counsell, to deliver men from this miserie and ca
lamitie. And to the end that this might be done with
out any impeachment of his justice, hee appointed a
Mediatour, who should performe all these things, tha
were required.

3 Therefore, seeing to avoid the curse of the Law,
the law it selfe must be fulfilled by men, and this can
by no meanes be performed by them: it behoued the
Mediator to effect this worke, & not to ouerpasse the
very least title of Gods Law.

The opinion of the PAPISTS therefore is very
wicked, in attributing anie other merite vnto any man
saue onely the merit of Christs alone obedience.

4 Furthermore, seeing it behooued God which is
moste just, to punishe the sinnes of men, that by this
means his justice might be fulfilled: and men could not
vndergo the weight of Gods anger, but they should
be everlastingly swallowed vp therby: It was the office
of the Mediator, seing he bare the person of al men, to
pay al their debts, & to suffer punishment for them al.

They are againe most wicked, who bring in any o
ther Mediatour of satisfaction in the presence of God
saue onely this one.

5 And as Christ was vnder the Lawe represented
by Prophets, Kings & Priests: so being exhibited in his
time, he was annointed to be King, Priest, & Prophet.
In which three callings, his whol office is contained.

6 The Propheticall office of Christ is, to teache
men the will of God, & clearly to lay open vnto them
his

s decree concerning the salvation of mankind, and to put an end vnto all Prophesies: that is, to fulfil all ose things that were fore-told of him.

It is execrable wickednes therefore, to burden the onscience of man, with newe commaundements ad-ed vnto the word, or to impose any law vpon the con ience: and much more to adjoine vnto the Gospell, ewe supplies of salvation.

7 The kingdome of Christ consisteth herein, name-, that all his enemies being subdued vnder him, as athan, sinne and death: hee onely may beare rule o-r his Church, defend the same, and bestowe all ings needfull there vpon.

8 This Kingdome is not like vnto other kingdomes at are earthly, but it is spirituall.

And therefore, the Iewes are woorthely condem-ed, with all others, that think this kingdome, to con-st in a kinde of outward pompe, majestie and magni-cence; And they are much more impudent than the wes themselues, who will haue the tyrannie of the omane Prælate, to be a visible representation of the ngdome of Christ.

9 The office of Christs Priest-hood was, by some ceptable Sacrifice to pacifie God beeing offended ith vs: And because no other sacrifice, culd be found eet, and no other Priest worthie for this worke, hee ho was without all spot, became both the Sacrifice nd the Priest, nowe also making intercession for vs in eaven.

Therefore, the Papisticall sacrificing Priestes, are ost grosse seducers, who say, that in the sacrifice of heir Masse, they offer Christ really, both for the quick nd the dead.

Defended by BERNARD CASANOVA of Beame.

[D.V. & W. Decem.]

OF FAITH. xxvii.

Having declared these things which appertaine vnto the person of Christ: it remaineth that we speak by what meanes Christ with all his benefits is applied vnto vs.

1 CHristian faith is that onely hand, whereby we take hold or apply vnto our selues, Christ being offered vnto vs, with al his benefits, that are necessary vnto our salvation.

2 This Faith, we do first of all distinguish, from the meere agreement of the vnderstanding, whereby commeth to passe, that we beleeue all these things to be true, which are contained in the holy Scripture: the which agreement or assent, we affirme that it may arise from the light of nature also, and the arguments that may be compassed by humane reason, without any peculiar lighning of the holy spirit, seeing the very vncleane spirits themselues do beleeue this.

3 Wee also distinguish this Faith from the assent whereby some haue peculiarly applied some peculiar promises made vnto themselues, that were diverse from the promises of eternall life, who notwithstanding were never made partakers thereof.

4 The Faith therefore whereof we nowe speak, we do define to bee that assurance whereby, beyond the former assent, the godly are caried vnto Christ, and do particularly apply vnto themselues the promise of salvation offered in him.

Wee do condemne therefore all such sophistrie as doth confound these two sorts of faith, and especially those who taking faith for the obedience that is yeelded vnto Gods commandements, do by that meanes

mingle

ingle the one of them with the other.

5 We affirme this Faith to be the meer gift of God, eculiar onely to the Elect: and such a gift as in no ıse can be repented off, or called back, as being the oſt sure and immoveable remedie vnto the salvatin of all the Elect.

Wee detest therefore all those, who imagine that hrist and his saving grace may be received, by any erite, either præparatorie, or fore-seene. And espeially all these who dreame, that Christ may be conaied vnto vs, with the hand or mouth of the body.

6 We denie also, that this faith can ever be vtterlost, although at some times, even in the most holy ien, it be a sleepe, as the minde is in those that are ocrcome with drink: and notwithstanding that lon e aue, as it were, a shadowe thereof begunne in them.

7 This faith doth God create, at what time, and in hat measure it pleaseth him, strengthening and inreasing the same by litle and litle, though never perecting it while we are heere: yet granting so much of in this life, as is needfull for the elect to obtaine the ictory: Now in the life to come he doth fulfill indeed, hat which we beleeved and hoped for, while we were eere on earth.

We do execrate and detest therefore the CELESTINIANS, and the ANABAPTISTS, who dreame f a perfection of faith and righteousnes in this life, nd do abolliſh the dayly growth of repentance, and ur continuall praiers, which even vnto our last gasp, e are to make for remission of sinnes.

Defended by BENIAMIN CREMONIVS of Burgundie.

[D.V. 28 Qoc.]

OF THE CAVSES AND EFFECTS OF FAITH. XXVIII.

1 THE efficient cause of Faith indeed, and to speak properly is one: to wit, the mercy of God: that is, if the Father in the Sonne, by the holy Ghost, that the same coessential power of the Father and the Sonne by the which man at the first was created in the Image of God, should restore in vs the same being lost.

2 The ordinary means whereby the same is wrought (that is, whereby both the vnderstanding of man is framed vnto a saving knowledge of God in Christ, & a particular receiving thereof: and also the will powerfully disposed vnto a right order of the affections) is the preaching of Gods word, delivered vnto vs by the Prophets and Apostles, and for that cause, (so far as it concerneth the Elect) appointed to be in the Church.

3 But heere two extremities are to be taken heed vnto: the one of the ENTHVSIASTES, who do not onely distinguish, but also seperate the internal word as they call it: that is, the worke of the spirit of God in our soules, from the preaching of the written word: whence followeth not any faith, but rather a meere dotage. The other is of those, who after the manner of Sorcerers do transferre the efficacie, which is the proper and incommunicable worke of God onely, either vnto the ministers which speake, or to the Sacramentall elements: whereas notwithstanding, they have no other effect, then to represent these things to our vnderstanding, which according to Gods ordinance they are appointed to signifie.

Whereas then the ministers are said to worke together

gether with God, it is so to be taken, as they are vsed, but for the outward planting & watering, when as in the meane time, the whole force which worketh in the vnderstanding and the will, doth flowe from God onely.

4 Nowe that which we haue spoken of the Ecclesiasticall ministerie, is so to be taken, as in the meane time we are to knowe, that God as often as it pleaseth him, is able in a moment by the inward operation of his Spirit, extraordinarily to regenerate his Elect.

5 But this extraordinary work of God, is neither to be expected for of vs, nor yet rashly to be admitted.

6 Nowe the most sure way to trie it, whether it be truly from God, or no, is this: namely, that whether it be by the ordinary hearing of the word: or, (which hath bene alwaies most seldome) whether God worketh by extraordinary inspiration, it must needes evermore teach the very same doctrine, which the writen word of the Prophets and the Apostles do teach.

7 There is not at all times the like majestie of the good order of this sacred ministery, because the Lord doth as often, and as farre as he thinketh good, revenge the negligencie and wickednes of the Sheepheards, and the contempt of the sheepe in such sorte that sometimes it is darkened by spottes of filthines: and otherwhiles for a time, it goeth as it were cleane out of sight, as it came to passe in the former ages.

8 Yet the militant Church, either privat or publick from others, or by meanes of private reading, hath euer enjoyed, and ever shall enjoy the hearing of the word, and the vnderstanding of the trueth that ariseth therefrom.

9 Now that true and liuely faith, whereof we speak,

is no leſſe made knowne, by the perpetuall and neceſſary effects thereof, then is the life of the body, by motion and ſenſe.

10 But theſe effects do not giue being vnto faith, or informe the ſame, as the Sophiſters do moſt abſurdly dreame, but they are the vndoubted & ſure ſigns of it.

11 Theſe effectes are partly caried out of vs vnto Chriſt, with whome we are vnited by faith, and partly they do beget ſome things within vs.

12 The outward effects, in aſmuch as they do peculiarly apply Chriſt and his benefites vnto thoſe that beleeue, are therefore the moſt excellent, and of greateſt account. And they are, both the full remiſſion of all ſinnes, aſwell originall as actuall, by the blood of Chriſt: and alſo, the beſtowing vpon vs, of all righteouſnes fulfilled by him, together with the moſt full reſtoring & repairing of our nature in the fleſh of Chriſt. All which, are frelie by faith in Chriſt, imputed vnto vs who take hold both of him and his gifts.

13 Another effect of our ſpirituall joyning together with him by faith, is: that he gouerneth by his holy Spirit, both our vnderſtanding and will, being ſanctified & broght out of darknes vnto that marueilous light: ſo as we begin to thinke, to will, and to doe, the thinges that are of God.

This ſelf-ſame Spirite, encreaſing faith in vs, being now not vnder the authoritie of the law and the fleſh, but vnder the grace of effectuall Regeneration? doth teach, comfort, raiſe, and confirme vs in all our conflictes againſt Satan: Vntill wee obtaine the crowne, which is giuen of fre gift, though vnto theſe onely, that do lawfully ſtriue and ouercome.

Defended by HILARVS FANTRAT an Engliſh-man of Guernſie.

[11 Jan. 1583.] [Fantrartus.]

F MANS IVSTIFICATION IN THE SIGHT OF GOD. XXIX.

THat we may haue a sure foundation of æternall life, and may worship God in this life with a qui- conscience: the doctrine of mans justification in the esence of God is very necessary.

2 Iustification therefore, is a free imputation of ghteousnes, made of God, by and for Christ, to sal- tion vnto every one that beleeveth.

3 But in asmuch as God is exceeding mercifull, and xceedingly just, and that his mercie doth not abolish is justice, which remaineth vnviolated: it behooved, hat his justice should be fully satisfied, before such me as he could poure forth his mercie vpon man- ind, and therefore that Christ should be God & man.

4 For hee who is onely man, cannot bee able to su- taine the wrath of God: nor on the other side, he who s onely God, because, that God can bee subject vnto no kind of suffering.

5 Therefore God the Father, being drawn in mer- cie, would haue his onely begotten Sonne, at the ap- pointed time, to become true man, without any con- fusion or mingling of the natures, that hee might re- concile men vnto God.

6 The efficient cause therfore, of the righteousnes imputed vnto vs, is the mercy of God the Father, and his free loue towardes vs: for hee it is that saveth and justifieth.

7 The materiall cause, is Christ crucified, and risen for vs, where three things come to be considered: the one whereof, consisteth in the punishments, whereby

he hath moſt fully ſatisfied for all our ſins: The other ſtandeth in his obedience, & the fulfilling of the whole Lawe by him for vs: The third, is the moſt perfect repairing, & integritie of our nature in the fleſhe, which Chriſt tooke vpon him, whereby the filthines of our nature is covered, that it commeth not into the ſight of God.

8 The formall cauſe, is the very imputation of Chriſts righteouſnes, by meanes whereof, wee are accounted to be freed from ſinne, juſt, holy, and heires of æternall life.

9 The inſtrumentall is of two ſortes, the one in reſpect of God that juſtifieth, which is Chriſt himſelfe: the other in reſpect of vs, that lay hold vpon imputation of righteouſnes: and the ſame is faith, embracing firmly the promiſes of the grace of God in Chriſt.

10 The finall likewiſe is two-fold: the one in reſpect of God, and that is, that he might declare his righteouſnes vnto men, by partaking the ſame with them, and alſo the glory of his name, the which hee maketh more cleare in the veſſels of mercie: the other in reſpect of vs, that we may at the length, enjoye indeede that life which is laied vp for vs in the heavens, which nowe we poſſeſſe by hope onely.

11 The effect inhærent in vs, as in a ſubject, is that newe qualitie, which is called inhærent righteouſnes, or regeneration, which in no wiſe doeth abſolue vs in the preſence of God? but is onely a moſt ſure witnes of our engraffing into Chriſt, and therefore, of our free abſolution in him.

12 This righteouſnes, ſeing it cannot be given vnto any, ſaue onely vnto the Elect by faith, hath annexed vnto it, the gift of perſeverance, although by their

fault

t, it seemeth sometimes to be ceased.

3 Whence we gather, that they, who haue bene e endued by God with this righteousnes, canne- fal a way from his grace, and as for them that shall er be partakers here of, they shall perish for ever. Wee do therefore condemne those, that gainesay Doctrine.

I The LIBERTINES and the EPICVRES, who en they heare that man is not justified by workes, r by his owne righteousnes, but by the righteousnes another: namely by the righteousnes of Christ im- ted by faith, casting of al care of good workes, haue deuoured, and daily doe labour, to bring a kinde of phane and godles security into the Church.

II The PAPISTS, who deny that we are justified faith onlie, but do attribute part of our justification to workes, and such workes as are meritorous.

III OSIANDER, who held that man was justifi- by the essentiall righteousnes of God.

Defended by WILLIAM QVARDINVS Tarbiensis.

Cal. Feb. | Quercinus.

OF SANCTIFICATION. xxx.

eeing the effect of Faith is twofolde, Iustification and Sanctification: it followeth that having spoken of the former, we adioyne the latter vnto it.

HEre first of all, we do especially distinguish, Sanctification, whereof we are now to speake, from hat most perfit integritie which in Christ is imputed nto vs, as the effect is to bee severed from the cause, nd the fruit from the tree.

2 To expresse this whereof we nowe speake, there doe

do occurre many and diuers names in the holy scriptures, as are these especially in the newe Testament: Sanctification, regeneration, newnes of life, Baptisme taken passiuely, Spirite, mortification of the old man, and the quickening of the newe, with other the like phrases, which would be too long to be heere recited.

3 Sanctification in this place we describe to be an effect proceeding from the holy Ghost, working in the mindes of the faithfull: whereby, by a little and a little, even vnto the end of this life, as the naturall corruption is purged, so the Image of God is repaired in vs, vntill, after death, it be perfitely finished in the other world.

4 This guift (as also all others) which it bestoweth vpon vs, doeth the holy Ghost wholly drawe from Christ, in whome the Scripture giueth vs speciallie to consider in his death, buriall and resurrection, the subduing of that originall corruption of ours, which was imputed vnto him: whence it commeth to passe, that wee devide our whole sanctification into these three members: mortification, buriall of the old man, and the rising againe of the newe.

5 The mortification of the old man, wee call the effect of that spirituall and most powerfull application of the death of Christ, wherby our corruption, receiueth a deaths wound: so that it is no more so powerfull, to stirre vp in our mindes, wicked motions, and such as are contrary vnto Gods will.

6 The burying of the old man, is also an effect of the spirituall application of Christs buriall, whereby, our old man, being alredy wounded by that deadly stroke dieth by little and little, vntill at the length, after the death of this body, it bee brought to nothing: For as

the

e buriall of the body is a going forward of death: so o, the burying of the old man, is nothing else, but a ntinuance, still proceeding further and further, of at mortification which went before.

7 The raising againe of the new man, is also an ef- t of the spirituall application of the resurrection of hrist: whereby it commeth to passe, that the newe an is raised vp in vs, that is, that the qualities of our ind (to wit, our vnderstanding and will) are renew- d vnto true holines of life.

8 These beeing renewed by faith, powred into vs, hough all the time of our being heere: we do but in a rt vnderstand, and will the thinges that are of God: et nevertheless, our works which belong vnto Gods rvice, are favourablie accepted by his Majestie, as roceeding from Christ, living and working in vs by he holy Ghost.

9 In this respect then, we make this difference, be- weene Philosophicall and Christian vertues, that the ormer proceeding from a minde, not yet regenera- ed: are no other, then filthie and impure, in the pre- ence of God: whereas, the latter on the other side, do f favour please God, and are in mercie crowned by im, because, he looketh vpon them as fruits of faith, lowing from Christ, who is the Authour of all our pu- itie and holines.

10 Out of these things which haue ben spoken, may e vnderstood, not onely all the partes of our sanctifi- cation, but even the causes which concur for the ma- king vp thereof, may be so easilie gathered: as it may e well perceived, that wee put the holy Ghost for the efficient, faith for the instrumentall, the force and ef- ficacie of that essentiall holines which is in Christ for

the

the materiall, the renuing of our whole minde, from impure, vnto pure and vpright qualities for the formall: and the worshippe of God tending vnto his honour and the loue of our Neighbour, according vnto the prescript rule of the first and second Table, for the finall cause thereof.

11 Whence it appeareth, that the Libertines who loath the practise of good workes, are not to bee reckoned vp amongst the number of true Christians: seeing they neglect the chiefe end of a Christian life. It appeareth also, that the PELAGIANS, and the half PELAGIANS the PAPISTS, are to bee detested, because, the former of them doe affirme, that wee are sanctified by nature onely: the latter, partly by nature, and partly by grace.

Defended by FRANCES PEFAVRIVS of Beame.

[ISCal. Mar. 1583.]

OF THE IVSTIFICATION OF SINFVL MAN IN THE PRESENCE OF GOD. XXXI.

1 IN asmuch as, our whole salvation consisteth in our justification before God: it is needefull, that wee maintaine the true doctrine thereof, against all the corruptions of the same: if so be that we wil obtaine salvation.

2 This justification then is, when God doth attribute the sanctification of his Sonne Iesus Christ, performed for mankind, vnto those that beleeue in him.

3 For whereas God is exceedingly mercifull, and exceedingly just: his mercie indeed, did desire the redemption of man, but his justice demaunded an absolute and every way a perfect satisfaction for the same.

4 To

4 To the end therfore, that the Lord might bestow his mercie vpon vs: it was needefull that his justice should be satisfied.

5 Nowe the most severe justice of God, could not be satisfied either by him, who should bee onely man: because no Creature, no not the Angels themselues, can so sustaine the waight of Gods anger, as they may be delivered therefrom, much lesse deliver others: Nor yet by him, who should be onely God, because the Deitie cannot be subject vnto any sufferings.

6 Therefore God the Father, mooved by his vnspeakable mercie, would haue that onely Sonne of his, Coessentiall and Coæternall with him (as he had promised vnto the Fathers, when sinne first entered into the world) at the time appointed to become true man, who, as beeing true God and true man, without any confusion of the two natures, might reconcile men with God.

7 Of the justice of this Mediator, the which justice is laied against those thinges, that make vs guiltie of Gods wrath, there are three partes. The one is the penaltie sustained for the satisfaction of all our sinnes, which hee discharged to the very vttermost farthing. The other is, the absolute fulfilling of the whole Lawe of God, thereby covering our whole guiltines, both that which we haue by our originall blemish, or by sinning sinne, and also by the sins that are the most bitter fruites of that roote. The third is, the repairing of our humain nature, in that most perfect humanitie, which Christ took vpon him: whereby all our corruptions & staines are blotted out.

8 The righteousnes of Christ profiteth vs nothing, vnlesse it be made ours.

9 Nowe

9 Nowe it becommeth ours, not by any infusion either essentiall, as OSIANDER dreamed, or qualitatiue, as the iangling Sophisters do avouch: but by a spirituall apprehension or apply'ing of Christ effected in our mindes: after the which, followeth the free imputation of that three-fold righteousnes which is inhærent in the man Christ one y, as in the subject.

10 Of this spirituall and most effectuall apprehension and application, the onely inward instrument, is true faith, which is that full assurance, whereby every one that beleeveth doeth imbrace particularly the righteousnes of Christ offered, as apperteining vnto them.

11 This faith is in no wise of our selues, but from the meere grace of God, the holy Ghost mercifully creating the same in the vnderstanding, and the hearte of the Elect, that is being the cause that after they have heard, and vnderstood the word of the Gospell, they do truelie beleeue althogh not perfectly: who also doth afterward seale vppe and nourish this gift in them: as they do learne more and more, by the daily hearing and meditation of the word of the said Gospell, and as the Sacraments annexed vnto the word, doe most effectually witnesse vnto them.

12 Nowe as the same Christ, doeth reconcile them vnto his Father, and purchase vnto them the title of the heavenly inheritance, who being freely made partakers of that three-fold righteousnes, do lay hold vpon him by faith: even so, doth hee sanctifie them by his spirit, abollishing the old man in them by a little and a little, both kindling a newe light in their vnderstanding, and also sturring vp holy motions in their willes, to the end, that strongly resisting with all their might,

e reliques of the olde man: they should begin both
will, and to do that which is good.

13. That new qualitie then, called inherrent righ-
ousnes, and regeneration testified by good workes,
a necessary effect of true faith: whence it is to be ga-
ered, that good works are by no meanes the causes,
t only the witnesses of that imputed justification,
hereby alone troubled consciences are at rest: for
cy are not otherwise to be considered, then as things
at necessarilie followe the beleevers, being already
stified in Christ.

14. Therefore we are said to be justified by faith on-
, without any workes: not that true faith is at any
me alone or destitute of good works: but inasmuch as
orks, how good soever they be, do not concurre or
vaile to the obtaining of the righteousnes of Christ.

15. The square and only rule of these good workes,
cording to the which they are to bee directed, and
ost diligently to be waied: is the will of God laied o-
en to vs in the Lawe.

16. Nowe although that they, who are after this ma-
er reconciled vnto God throgh Christ apprehended
y faith, doe daily sinne: and though also, that their
ood works are not every way perfite, but defiled by
inne, (whereof we haue many remnants still continu-
ng in vs after our renuing) yet those that do beleeue,
re to feare no condemnation, but may assuredly wait
nd looke for eternall life: whereof they shall be vn-
loubtedly partakers.

These Doctrines therefore are to be detested.

1 That no man can be assured of his salvation.

2 That

2 That the naturall remnants of Free will, beeing helped by preventing grace, do work togither with (or further) the first grace to beleeue and to do good workes.

3 That Iustification before the tribunall seat of God is to be attributed, if not wholie, yet in part, vnto good workes, and that as being meritorious.

4 That the essentiall righteousnes of Christ, that is whereby Christ was God, is powred into vs, which was the phrenesie of OSIANDER.

5 That we cannot be justified by a righteousnes that is not inharrent in our selues.

6 That our justification in the sight of God, is an effect of our Regeneration.

7 That it is false, that we are justified by faith.

8 That Christ doeth purchase the dignitie of merit by our good workes, which is a newe coyned falshood of the Iesuits.

9 That the Law which God hath left to vs in the scriptures, is not the onely rule of good works.

10 That the merites of Chtist onely, are not sufficient for vs vnto salvation.

11 That Christ, in regard of the guilt and the punishment, hath onely satisfied for sinnes past: that is, for sinnes going before Baptisme.

12 That in the sinns, which follow baptisme, the guilt is onely remitted, and not the punishment also.

13 That originall sinne is vtterly taken away by baptisme, and that, by the worke wrought.

14 That the good workes of the faithfull, are in no wise sinfull.

15 That there may be some works of super-errogatiō

Defended by BARTHOLMEW RHODINGVS of Hassia.

OF

OF GOOD WORKES. XXXII.

1 GOod works are as necessary for the sounde and the vndoubted discerning of true sanctification in a regenerate man, (whereof we haue spoken) as are good fruits in a tree that beareth, to shew that it hath bene rightly graffed.

2 Wee call good works, the effects of those actions onely, which in the regenerate by the working of the spirit of God through faith, are squared according vnto the prescript rule of Gods Lawe, that in them God might bee glorified, and our Neighbours helped.

3 There are foure things then to bee especially obserued in this definition: the holy Ghost, as the efficient cause, Faith the instrumentall, the Lawe of God the formall, Gods glory and the edification of our Neighbour as the finall.

4 Out of these former partes rightly vnderstood, the whole doctrine of good workes is made cleare: and with all the false doctrines, both of ancient and newe writers in this argument, are out of them easilie confuted.

5 In the first place then, to speake of the efficient cause: we affirme, that wee are enabled to do good workes, onely by the grace and assistance of the holy Ghost, renuing our hearts, when as it doth incline our vnderstanding, our will, and all our members, which are turned from God, in such sort, as we do obey the knowen will of God: for hee worketh in vs both to will and to do.

The PAPISTS then are deceaued, who lea-

ning vpon their own ſtrength, do bragge of the free-will, and their naturall abilities, as if it lay in them to prevent or go before the firſt grace, by a kinde of Præparation: and as though of themſelues they culd in a ſort bring forth good workes.

6 Secondly, as faith cannot be without good workes, ſo good workes cannot be, where there is no faith.

Wherevpon wee condemne their errour, who boldly avouch that good workes were, or could be done by prophane men, or ſuch, as were not endued with faith, how juſt and wiſe ſoever they were accounted: ſeeing whatſoever is done without faith is ſinne.

7 Although wee profeſſe that good workes are no leſſe neceſſarily conjoined with faith, then light with the Sunne, or heat with the fire: yet do wee not ſay that they are therefore reſpected of God, as though by them wee deſerved: either to be juſtified before him, or to be made his Children.

8 And they are to be accounted to deale no leſſe impudently than raſhly and ignorantly, who raiſe vp the ſlaunder that wee contemne and reject good workes, becauſe wee holde that men are juſtified by faith onely.

9 Thirdly, ſeeing the Lawe of God is the cauſe which giueth the forme vnto good workes, (that is, the name of true goodnes) we avouch that none of thoſe things which haue no other ground than the bare will or reaſon of man can be reckoned among good workes.

10 In like maner, that a man may be ſaid to do well it is not ſufficient, that what he doth be found to be com-

commanded in the lawe of God: but this also is required, that he assuredly knowe, that what hee doth be enjoyned vnto him by the Lord, and that hee do it with an intent to obey God therein: For whatsoever is done with a doubtfull conscience, is sinne.

11 And although the good workes of the regenerate bee not perfect, because, wee cannot in this life (no not though we be assisted by the holy ghost) liue according vnto the prescript of Gods Lawe, but rather our good workes are stained with many blemishes: yet they do please God: not for any worthines of theirs, but partly because our defects are covered, by the holines, merites and intercession of Christ, and partly because God, doth of favour, approue and crowne them, not as they are in themselues, but as the effects of his Spirite in vs, and witnesses of our faith.

Whence wee gather, that the DONATISTS, PELAGIANS, PHARISIES, ANABAPTISTS, MONKS, and the rest of that batch are to bee condemned, who brag of a perfection of life and obedience, and doe securely rest themselues in their owne workes, as though they were in every point answerable vnto the Lawe of God.

12 Lastly, although we haue saide, that the ends of good works, are the glory of God, and the ædification of our neighbours: yet doth it not therefore follow, that thereby other ends of greatest moment be excluded: of which sort, are the testimony of a good conscience, the sure token of true Religion or Christian faith, the assurance of our æternall election, the avoiding of the punishment due vnto evill workes, and the reward of vndeserved obtaining of the good works.

Wherefore we may iustly accuse all Atheists, Antinomians or quarrellers with the Lawe, as though it were repugnant vnto it selfe: Hypocrites, Libertines, and impenitent persons, as guilty of impiety: who either do despise good workes as being vnprofitable, or condemne them as burdensom vnto the Conscience.

13 Neither is it to be concluded, in asmuch as in this matter, wee make mention of rewardes, as the scripture doth, that therefore they are by merit due vnto good workes: For whatsoever wee doe or can worke, the same are we bound to do: and although we had done all, yet must we confesse our selues to be vnprofitable servants.

We do againe here abhor, the MANICHAIS, PELAGIANS, Pharisies and Papists, who every hand while, thrusting vpon vs that prodigious dreame of their owne, concerning the merites of good works, do thereby obscure and diminish the onely merit of the satisfaction of Christ.

[Cal. Mart.] pefended by IOHN BRVNE of Beame.

OF THE LAWE OF GOD. XXXIII.

Seing wee haue already spoken of good workes: it now followeth, that wee deale with the rule thereof, that is with the lawe of God.

1 THE Lawe of God, is the manifestation and declaration of his will, published by himselfe, whereby is described, both the true inward worship of God, and also al the duties of man towards man.

2 This

2 This lawe is devided into three parts, Morall, Ceremoniall, and Politicke or Iudiciall.

3 The Morall law is that, which prescribeth the rule of a Godly and vpright life, in the presence of God, the which rule is onely the will of the Law-giuer a'one, and it is devided into two Tables: The former whereof, is concerning God: The latter is touching our Neighbour: the former is comprehended in foure Commaundements most orderly sette downe: and the latter in six: whence it ariseth, that the morall commandements are ten in number.

4 The Ceremoniall Lawe, was as it were, a certaine picture or shape, (exhibited vnto the outward senses) of the inward worship of God: the which portion of the Lawe, partly (as farre as it was adjoyned vnto the Morall) testified vnto men, what in themselues they deserved: namely, æternall death and damnation: and partly, (as farre to wit, as it respected the Evangelicall promises of Christ, that was to come) did shadow our full deliverance in Christ, from that misery and calamitie.

5 The Iudiciall or Politicall Lawe, was the doctrine of those externall actions, whereby the civill Common-welth of the Iewes was to be governed.

6 The Morall lawe may be also rightly called the lawe of nature: because that God had ingraved the same at the first creation in the mindes of men, in such sort, as men should haue bene borne endued with the full knowledge thereof: if sinne had not for the most part darkened the same in them.

7 Nowe, because it was so growen out of vse by reason of sinne, as in a manner, it seemed to be altogither blotted out: Therefore, the Lord thought

good to publish, renue, and giue the same in writing vnto his people, that they might not haue any excuse of their ignorance.

8 It was in this sort renued, first of all, to the end that compelling men (by the sight of the repugnancie, which is betwene that divine rule of justice, and our own affections and behaviour) to acknowledge the corruption that is in them: and the fruite thereof, it might pronounce them worthy of eternal damnation.

9 Next, that finding them guiltie of condemnation, it might by accident drawe them to seeke remedy els-where, namely, by the preaching of the Gospell.

10 Thirdly, that having gotten the elect regenerated by the holy Ghost, it might bee vnto them a teacher of true holines towardes God and charitie towards their Neighbours.

The PELAGIANS then erred most fallly, who thought, that the lawe was given vnto men, as though they (being enabled by nature to perform the same,) onely stood in neede to be put in mind of their dutie by it: in which errour, also even at this day, the halfe PELAGIANS the Papists do in a sort continue.

11 Nowe, whereas the Lawe is said by Paule, to make sinne more sinfull, to procure wrath to be the sting of sinne and of death, it is to be vnderstoode, that this is done, not by the fault of the Lawe, but by our corruption, even as the Gospel is vnto some, the sauour of death vnto death, not of it selfe, but by accident.

12 The Moral Law, in consideration of the Saints

that

hat is, of those that beleeue, is abolished by the coming of Christ, as farre as it had power to condemne: and that because Christ was made a curse for them. But it retaineth still a double vse in the Elect: namely, that it might with the feare of punishment, keep vnder the old man, (the remnãts whereof is as yet in them) and instruct their newe man in the waies of the Lord. Nowe in respect of the impenitent, it retaineth and will vnto the worlds end remaine, that first end, which is to convince them and condemne them without all hope of mercie: And as to the other two profitable vses, by their owne fault it is in no whit available vnto them.

The Libertines therefore, the Antinimonians, and the rest that reject the morall Lawe, are execrable and accursed.

13 The Ceremoniall Lawe, is altogether abolished as touching the vse of it, seing the body it selfe which was shadowed by those figures, is already come.

The doctrine of the Pharisies is to be condemned: and the Ebionits also, who taught that the observation of the Ceremoniall lawe, was to bee joyned with the Gospell.

And their errour is much more to bee damned, who haue the traditions of men in the same account, that these Iewes had the Ceremonies appointed by the Lord.

14 The Lord in steede of the whole outwarde worship of the Lawe now abolished, hath appointed (in the Assemblies of Christian Churches) the administration of two Sacraments, the which is to be celebrated in those rites, that are strictly according

vnto that rule which he hath set downe: vnto which rites it is vnlawfull for any man, either to adde, or to detract away.

15 The Politick or Iudiciall Lawe is also abolished, because Christians are not bound to rule their common-welths after the same forme, that the polity of the Iewes was governed, that generall equitie notwithstanding reserved alwaies vnviolable, according vnto the which, all humane lawes are to be squared, which is, that they be just and right.

We reject them therefore as phantasticall men, who teach that Christians are necessarily bounde to vse the Politick lawes of the Israelites, and none other.

Defended by PETER PERRON of Lausanna.

D.V. 10 Cal. Aug.

OF THE PREFACE OF THE LAW, AND THE FIRST COMMANDEMENT THEREOF. XXXIII.

Seeing wee haue alreadie done with the preface of the Lawe, and the diuision thereof: it nowe remaineth that we deale severally with every precept of the same: the which wee will handle in that very order that they are set downe. And first of all we will speake of the Preface, and of the first commandement of the Lawe.

1 THE first wordes of the Lawe, are a preface, which doth neither forbid nor command any thing, that belongeth any wise vnto the ends of the things, that are to be done.

2 The

2 The Lord before he would begin to set downe the Commandements, thought meet to vse a kinde of proeme or entrance, both that he might thereby procure authoritie, loue & reverence vnto his Law, and also prepare the hearers to bee attentiue, easy to be instructed, and willing to giue eare.

The hearers are made attentiue,
1. by his worde and exhortation, HEARE.
2. by the Majestie of GOD who speaketh, I IEHOVA.

Easie to bee instructed.
1. by the shortnes of speache vsed vnto them.
2. by the order and distribution of the Commandements.

Willing to giue eare, by putting them in minde.
1. of the benefite of Adoption. THY GOD.
2. of the late benefit of their deliverie out of Ægypt, (*Which brought thee out of the Land of Egypt, and out of the house of bondage.*)

4 Nowe the Lord did this (not, that hee might allure men by a kinde of eloquence, as it is the custome of the most: (For the spirite of God dealeth not with vs by the perswasiue speaches of mans wisdome) but that hee might frame himselfe vnto our capacitie and disposition: and that hee might sturre vp the dulnesse of our flesh, by that meanes that might best do it, and be most beseeming his Majestie.

5 This Preface doeth in generall define vnto vs, who is the true God: wherein God doeth specially direct his speach vnto Israell in such sort, as in them he

hee speaketh vnto all Nations, as having promised, that all Nations shall bee blessed in the seede of Abraham.

6 There are three thinges to bee diligently marked in every commandement of this Lawe: first, the person of the Law-giuer; then the person to whom this Law is given: thirdly, that which is either commanded or forbidden to be done.

7 The worde IEHOVA, is to bee referred vnto that divine authoritie, which the Lord by the right of his creation and providence hath over all creatures. For hee is thence called IEHOVA, even because he is, and maketh al things that are to be, and to subsist: and withall, doeth administer life and sustenance vnto them.

8 In every one of these Commaundements, the whole is to bee vnderstood and gathered out of the part, and from the outward act, we are to reason vnto the inward.

9 By the affirmatiue, we must alwaies gather the negatiue: and contrariwise: to teach vs, that we are not onely bidden to abstaine from evill, but also to be carefull of doing good.

10 The true and the lawfull inwarde seruice of God, is especially contained in the first Commaundement, which is nothing else, but the worshipping of the true God, according vnto the prescript of his Lawe.

11 The end of the first Commandement is, that God among his people will beare rule over all, and wholly enjoye his authoritie. And to the end that this may come to passe, he commandeth all impietie, and all false opinions concerning God to be far from

n vs: and in like sort, he enjoyneth himselfe to be shipped and adored of vs, in the true practise of lines.

12 Furthermore, although that the duties which owe vnto God be innumerable, yet they may be vnproperly referred vnto foure heads: The first, he inward acknowledging, whereunto is joyned an addition, the spirituall obedience of the conence: the second is an assured trust: the third is, ocation or praier. The fourth and last, is thanksing.

13 The inward acknowledging, wee make to bee nowledge of the true God, joyned with the assent the conscience, reverence and submission.

14 Assured trust, is a secure resting vpon him, aing from the knowledge of his saving will.

15 Invocation is the betaking of our minde vnthe trueth and promise of God, as vnto the only rtresse of our salvation.

16 Thankesgiving, is the profession of a thankful ind, whereby the praise of all the good things that ee receiue, is yealded vnto God, as vnto the giver them. Nowe, as God doeth not suffer any of all ese things to be derived else where: so hee comandeth all of them to be wholly attributed vnto imselfe.

17 To be briefe, wee are bounde to content our lues with one God, and therefore to put far from s all fained Gods: neither is the religious worship f God to be rent in peeces, which he only claimeth o himselfe alone.

Defended by ANTHONY RENNALD of Gascoine.

D.V. prid. 22. Apr.]

OF

OF THE SECOND COMMANDEMENT OF GODS LAVVE. XXXV.

1 EVen as the acknowledging and inward worshipping of one God, is especially in the first Commandement: so the second Commandement doth set downe the outward worshippe of the same God, from the contrary.

2 The end is, that all religious worship, even that which is outward, is due vnto God onely: and such a worship, as is agreeable vnto his spirituall nature.

3 This Commaundement consisteth of three membeys: for God first of all forbiddeth the making of any Image to represent his divine god-head. Secondly, he forbiddeth any worship to be yealded vnto him in any Image. Thirdly, he bringeth a two-fold reason of this Commaundement: The one, because hee is the onely æternall GOD, and therefore can be represéted by no bodily shape or forme: the other, because he alone is able both to revenge most severely the contemners of his name, and also infinitely to blesse his true worshippers.

4 All those therfore, whosoever haue at any time bene, not onely the worshippers of Images, as of holy things: but even the markes of them to that purpose, are once for all condemned as superstitious in this Commandement.

5 Foolish therefore is that opinion, which the Græcians haue now these many years maintained, who tolerating painted Images, do altogether refuse graven pictures, or any that are made of solide matter.

6 Ridi-

Ridiculous also is their ignorance, who make
fference betweene the Greek word IDOL, and
Latine name Image.

Frivolous also is that three-folde distinction of
gious worship, (a) LATRIA, (b) DVLIA, and
HIPERDVLIA, which hath bene lately in part
nted, and in part depraved by the Papists.

Neither is their evasion to be lesse condemned,
o to the end, they may excuse the sinne of Idola-
, do affirme: that they worshippe not the Images,
that, which is represented by them.

9 Yet we do not hold all Images to be forbidden
his Commaundement, but such as are ordained
Religion sake: the religious vse whereof, the
rd of God doth therfore condemne: because it is
tumelious, both vnto God and his creatures.

10 And seeing, that the Temples or Churches of
hristians, are ordained for the vse of Religion: it is
lawfull to place Images in them, which the anci-
t and purer Churches wanted, for the space of
ure hundred years, whereas since that time, stan-
ng Images, were at the length suffered to come in
ter painted walles had bene admitted, and toge-
her with the standing Images, that horrible mad-
s of Idolatrie suffered to take place, which cannot
yet be thrust out.

11 Wee graunt then, that there is another mani-
ld lawfull vse of Pictures: for some of them were
ypicall, in the old Testament: yet not by man, but
y Gods appointment, and not to the end, that any
ise they should be worshipped, but that they might
epresent some divine thing, vnder the shape of that
hich was visible to the eye, as the brasen Serpent

was

a *Worship due vnto God.*
b *Service due vnto Idoles.*
c *And double service due to the Virgin Mary.*

was the figure of Christ, and the shape of the m
Cherubims, that sate vpon the holy Arke, resembl
the Majestie of God, attended vpon by his Angel

12 These examples do nothing availe them, wh
by this pretence doe defend, that Images may be
tolerated in the Churches of Christians: For the f
gure of the serpent, was not placed in the Taberna
cle, neither was it made to the end it should be pre
served: much lesse, that it should bee any wise wor
shipped, and it was afterward justly broken in pie
ces: and the Cherubins, togeather with the Arke
selfe were so placed, as they were not to be seene b
those that came into the Tabernacle.

13 There is also an Historical vse of them, whe
by profitable stories drawne, either out of the scrip
tures, or out of other writers, may be laid before v
the which, notwithstanding, howe dangerous the
are to bee set vp in the places appointed for the vs
of Religion, both the practise of the auncient pure
Churches, and also the admonitions of the writers
of those times doe witnesse: and even experience
doth teach vs.

14 No man also, of any sound judgment doubteth
but that some paintings and carvings may bee vsed
for ornaments sake, and even in the places appoin-
ted for the exercises of Religion: so that they be such
as it may appeare, that no opinion of any religious
worship, may any waies arise thereof: Of which sort,
there were not a fewe, in the workmanshippe of the
Temple, and that among the very holy vessels them-
selues.

15 They are also profitable, to come to the know-
ledge of the nature of many things: as are the pic-
tures

res of Beasts, Trees, Cities, and Countries: and at in such sort, as sometimes they are necessarily quired in the deciding of controversies in civill dgement.

16 The strength of God opposed vnto the vani- of Idols, is mencioned (a) in this Commaunde- ent, against those, who attribute vnto them some ilitie aboue the power of men, either to hurt or helpe.

a *Iehoua thy God, the strong God am ielous.*

17 God indeed is subject vnto no passions or af- ctions: He notwithstanding doth heere compare mselfe vnto a jealous Husband, that to the end we y knowe, that hee will haue vs to be whollie con- crated vnto himselfe: and that he can in no wise a- de, that any besides himselfe should be partakers our loue.

18 The Sonne indeed shall not beare the iniqui- of the Father: but the same soule that sinneth all die: Notwithstanding sinne is so odious in the ght of God, that it is not a matter vnbeseeming his stice, to depriue the seede of the wicked of his ace, the light of the trueth, and all meanes of sal- tion: Yet can no man complaine, seeing all men e guiltie of the curse.

19 The Children of the wicked then, are depri- ed of the blessing of God, because the Lord doeth ke the occasion thereof from the sinnes of their icked Parents, whose waies the children do tread, nd whose proper sinnes therefore, do deserue tem- orall and æternall punishment.

20 God doeth loue righteousnes, in such sort, as e doth blesse, not only the Fathers themselues, that re careful of righteousnes, but euen their posterity also:

also: and that, either by prospering their affaires, in respect of the thinges of this life, or by rewarding them with eternall life.

21 Yet is it an evill conclusion, which some doe make, to gather merite from the reward which God promiseth vnto the obseruers of his Lawe. For God doth not say heere, that hee will be faithfull and just but that he will be mercifull towardes them.

22 It maketh nothing against these things, that somtimes the Children of the wicked, become carefull of well doing: and contrariwise, that the seed of the Godly, doe derogate: because the Law-giver ment not here to set down an inviolable rule which might degenerate from his Election.

23 Now, whereas God doth assigne foure generations vnto his wrath, and doth streatch his mercy vnto a thousand: it is an argument, that of his owne nature, hee is more bent to shewe mercie, than vnto severitie.

24 This threatning, and also this promise, doeth indeede appertaine vnto the rest of the Commaundements, but it was especially annexed vnto this second, that thereby we may know, how greatly God detesteth Idolatrie amongst all other sinnes.

Defended by IOHN VALLERONVS Albenatiensis Occitano.

[D.V. 26 a/w.]

PROPOSITIONS DISPVTED VPON ABOVE OTHERS. XXXVI.

Whereby it is proued among Christians to be vtterly vnlawfull to set vp Images, to the end to worship them.

1 ALbeit that as well elsewhere as in the second precept of the Decalogue, Images and their wor-

worshippe is manifestly and clearly forbidden. Notwithstanding, there are many, who perswade themselues, that the worshipp of God is maimed, if Idoles lack. To the end therefore, that wee may pull away from such false deceavers so grosse an errour, we affirme, that no place ought to be graunted to Idoles placed in Churches.

2 It is no matter what tearme we vse, either the greeke tearme, *Idole*, or the Latine, *Image*, graven thing, or similitude.

3 We call Images or Idoles, forged representations, figured according to the likenes of man, or any other creature (as for the most part nowe a daies they are made) to represent, I say, the externall likenesse onely. For as concerning the true and internall forme of man, they represent not so much indeede, as the least part of him, albeit the simple and credulous populare, beeing long ago deceived by the bewitchings of the deceitfull Patrones of Idolatry, haue attributed vnto them, and at this day attributes a natural motion, when in the meane time, they are not able to followe the actions of a flea.

4 We make two sortes of Images, so farre as concernes the vse of them: the one is holy, the other, is common: or the one religious, the other civill: The civill or common, is that, which consisteth in those daily and artificiall pictures, representations, moltings and ingravings common to the great multitude, whose vse is divers, yea and that, lawfull and honest.

5 For some figures or pictures are very profitable, for the more full knowledge of histories, either holy or prophane. Notwithstanding, to affixe them

vp in Churches, howe dangerous it is, both the cu-
stome of the more pure auncient Church, and also
the caueats of auncient writers testifie, yea, and like-
wise daily experience hath ynough and aboundant-
lie made it manifest.

6 Also, no man rightly in his witts doubteth, but
that some Images & gravings may be vsed, for trim-
ming and setting forths cause, in holy places, if so be
they offend not, neither in the outward forme, no-
ther in the matter: and last, if so be those pictures be
so vsed, that no occasion in no wise may be given of
abusing of them to any worshippe, by which reason
long ago, the figures of certaine Beasts and flowres
were ingraven in the holy vessels, Tabernacle and
Temple.

7 For it behooueth religious places to be cleane,
and not to be gorgious by any Idoles, or offerings,
that no occasion bee given to Idolatrie, either that
nothing be laid in the way, or subject to the sense,
that may be able to allure, godly and pure mindes
to vngodly and vncleane wil-worshippings.

8 Moreouer, pictures profite not a little for the
knowledge of many things: as of Beasts, plants, cun-
tries and cities, which wee leaue to whom soeuer of
sound judgement.

9 The other sort is religious or holy, which is
most commonly vsed by men, given to the worship
of Idoles placed in Churches, yea, and also in pri-
vate houses, or to conclude, in any whatsoeuer pla-
ces for externall religious worships cause, and wee
plainly affirme, that this whatsoever worshippe, is in
truth, Heathenish, cursed, fighting against God, and
contrariously repugnant to the Scripture, written

by

by the inspiration of Gods Spirite.

10 Yea, and we detest vtterly those Idoles, and Images of that sort, which haue proceeded from the Deuill, as Authour of them, to the end some diuine worshippe bee giuen vnto holy men whose Images they are.

11 Nowe, there appeareth nothing in the world more foolish, nothing more rash and godles, then to represent, that spirituall, invisible, incomprehensible and vnmeasurable substance, to wit, God by any bodily, visible, comprehensible, and finite matter.

12 Therefore, they are to bee abolished by the Edicts of Godly Magistrates: Neither are those rashly to bee condemned, who in a godly zeale destroy that, which the prepostorous winking at of the Magistrates suffers, albeit likewise the zeale of priuate men, is not rashly to be allowed of.

13 For in the primitiue Christian Church, it is manifest, that there was no place for those abhominable alters and worshipping of Idoles, and it is certaine notwithstanding, when little and little they had crept into Churches, they were disallowed by the Bishops, who meant aright according vnto the trueth.

14 Worthely also, this prostitution of Idoles in Churches, is altogether rejected, as spirituall adulterie, the which sinne, none is more execrable, as in plaine tearmes it is forbidden in the 36. Canon of the Elibertine Counsell, that nothing that is worshipped or adored, be painted vpon the walles.

15 They are not to be heard, who erroneously think, that the second commaundement pertained to the Iewes, and to the abolished ceremonial lawe,

and by an intollerable errour, teach that Idoles are things indifferent.

16 Neither yet are the Papists able to wind themselues out from this place, by that subtle distinction of diuine worship, into service (DVLIAN) and worshippe (LATREIAN) but that they professe themselues to be seruers of Idols, by this their ridiculous distinction.

17 Much lesse are they able to defend, that their stuffe and baggage, applied to Idolatrie, in most filthie Idolatrous Temples, by the furniture in apparelling of the Temple of Ierusalem: Because this proceeded from the manifest command of Gods owne mouth: but that of theirs is nothing else, but the traditions of men, that foule spirit being president and chiefe commaunder.

18 Likewise, their starting hole of excuse is to be damned, that to the end they may excuse the impietie of their mad Idolatrie, say, that they worshippe not the Images themselues; but that thing which is represented by the Images.

Defended by HENRIE ERNEVIS a Suitzer of Zurich.

OF THE THIRD COMMANDEMENT OF GODS LAVVE. XXXVII.

1 THE end and the scope of this third commaundement, is to shewe what reuerence is due vnto God, in the conversation of mans societie, the which we are bound to referre vnto the glory of God, as vnto the chiefest end thereof.

2 Now this is set down by the contraries: for the contrary

contrary of that which is forbidden, is heere commaunded.

3 And it seemed to be more meet, that this commandement should be vttered, rather in the forme of forbidding, then commaunding: because that, is not alwaies necessary to bee done, which is heere commanded in speciall: whereas that which is heere forbidden, is alwaies vnlawfull.

4 The name of God here spoken of, is not to be restrained to some one certaine title or syllable: but it comprehendeth whatsoever may bee spoken concerning God, or doeth belong vnto his knowledge and glory.

5 In summe therfore, we are commanded in this precept, (by setting downe the part for the whole) in all our walking in this life, to haue the glory of God before our eies: and therefore, heere is forbidden whatsoever, either directly or indirectly, either vnwittingly or purposely redoundeth vnto his dishonour.

6 To take the name of God, is to make mention of his name: the which thing, the Lord forbidding to be done rashly, or for a matter of small value, or vnreverently, he doth much more condemne, whatsoever is a greater offence, then rashnes or want of reverence.

7 All abuse therefore of Gods word, in the delusion of witcheries and enchantments, and such like sinnes, are especially condemned in this Commandement as things most execrable.

8 Now the especial thing forbidden in this commandement, is every abuse of an oath.

9 We make an oath, to be an invocation of God,

both as a witnesse, and as a revenger: wherein that it may be lawful, there are three things required: to wit, trueth, justice and judgement.

10 Trueth chargeth vs, that whatsoever is affirmed or denied by an oath, it be certainly and truly affirmed or denied: and briefly, whatsoever wee promise, bee without all deceipt, vprightly promised.

11 Iustice commaundeth, first, that that bee just which is promised: that is, that it bee agreeable vnto the revealed wil of God. Secondly, that the cause of the oath be just.

12 Iudgment requireth, that an oath be demanded, and yeelded with great circumspection, & that a precise consideration bee had, both of the matter whereof the oath is taken, and also, of the person that sweareth.

13 A just cause of an oath is, either when the glorie of God is called in question, and so the greatnes of the matter doth craue it of vs, or when our owne salvation, or our neighbors doth require it, or when some outward matter of great waight doth driue vs thereunto, or when the case standeth, that by it wee may lawfully avoide some private or publick damage: when the assurance of some promises of great moment, or to be short: when the Magistrate doth craue a lawfull oath at our hands in a just matter.

14 An oath taken, either to perform those things, which God, & the publick lawes that are good doth forbid, or to leaue vndone those things, which wee owe vnto God and our Neighbour, either by reason of our generall or particular calling, both private and publick, is not to be fulfilled: Yet is not he to be

excu-

excused before God and his Church, which taketh such an oath.

15 An oath yeelded by them, that are not able to discerne, whether they do wel or not, as by one that is mad or phranticke, by a Childe: or by those that haue no power to binde themselues: as by Pupilles and Wardes, or those that are at the government of their Parents or Masters, and generally by any, that are not at their owne hand and ordering, or an oath that is taken concerning a matter that lieth not in the power of him that sweareth, as concerning other mens goods, or the keeping of perpetuall chastitie: all these oathes (wee say) doe not bind a man, but are made void and anihilated by the very lawe it selfe.

16 An oath that is rashly given, drawn by deceit, or extorted by force or feare, bindeth the conscience: if the matter bee onely concerning some private dammage: it is the part of the Magistrate, notwithstanding, either to qualifie such bands, according vnto equitie and conveniencie, or vtterly to dissanull them.

17 Simply to take an oath, is so far from beeing forbidden by the lord (as the Anabaptists do teach) that on the other side, to vse it holily and lawfully, is both necessary and justly accounted a part of Gods worshippe.

18 Every needles oath also, that is, such as is neither profitable nor necessary, is forbidden in this Commandement.

19 That an oath may be lawfull: there is required also, that the very forme of it be holy.

20 And seeing that in an oath, God is called, not

simple a witnes, but as a witnes of the conscience also, and a revenger of perjury against the very soule: it is a most great and hainous sinne, to sweare by the thing that is created, much more, by false Gods.

21 It is lawfull notwithstanding, in the forme of an oath, to make mention of Creatures: yet so, as in no wise, the religion of an oath bee referred vnto them. So MOSES and ESAY call Heaven & Earth to witnesse.

22 The penaltie is not without great cause adjoyned vnto this Commandement, that it may bee better knowne, of how great waight this commandement is to be accounted.

Defended by IOHN NESSOLIVS, Sementensis Occitanus.

[D.V. 10 mai.]

OF VOWES. XXXVIII.

The Treatise of vowes is to be annexed vnto the discourse concerning an oath: wee are therefore in this place to intreat of them, and first of all, to see what a vowe is.

1 A Vowe is a promise of things lawful, and possible, made vnto God, with advised deliberation, and to a godly end: whereby a man bindeth himselfe to the performance of some thing.

2 For, whereas every lawfull promise must proceede, not onely from the wil, but also from the reason: it must needs be, that in vowing, not onely the bare motion of the minde is to be present, but even a sure deliberation, whereto a purpose of binding a mans selfe, doth also concurre. Now this assurance doth not else where depend then vpon a good conscience,

ience, grounded vpon Gods word, by the which, nothing can be lightly or rashly promised.

The Ethnicks therfore in times past did, and the Papists now a daies do, many waies offend in this point, who were, & are wont to make vowes lightly, and without any word of God: so also did Iephte. IVD. 11.

3 But we are to take heed, that we vow nothing that is vnlawfull: much more, that wee performe it not. For it is vnlawfull to promise, or to offer any thing vnto God, that displeaseth him. Next, we are to be careful, that our vowes be not of light, and jesting matters. Thirdly, that they bee not of things that are impossible for vs to performe.

4 The first sort of these vowes are such, as where by men do bind themselues to commit some wicked. esse: of which sort was that vowe. ACT. 23.12. And that of the Mother of MICHA, IVDE. 17. The second sort is of them, which, either doe take vppon them, or deny the doing of something (that is indifferent in it owne nature) vpon this or that day. The third is of them, who promise those things that they are not able to performe, as they do, who vowe perpetuall Chastitie, which God vseth not to graunt vnto all: but vnto some onely, and that often, but for a time.

5 Now, seeing God onely is he, vnto whome wee owe our selues, and all that we haue: and that hee is the onely searcher of the heart, and hath power to take punishment, of those that breake their vowes: we justly conclude, that our vowes are to bee made to him onely. DEVT. 23.21. PSAL. 56.12.

The PAPISTS therefore do amisse, who vowe at

at their pleasure vnto Saints that are dead.

6 Some part of the Ceremoniall Lawe consisted in vowes, wherby men being mindfull of Gods blessings, did offer gistes and sacrifices vnto him in token of thankesgiuing: therefore they were commanded in the old Law, but the necessitie of vowing, together with other Ceremonies, were taken away at the comming of Christ.

7 For in the newe Testament, there is no Commaundement of vowing mentioned, either in the Gospell, or in the writings of the Apostles: seing the whole dutie of a Christian, is contained vnder the rule of faith and charitie.

8 For the vowe wherewith PAVLE bound himselfe, was done vpon consideration of the time, and other circumstances: the Apostle framing himselfe vnto the Iewes, that he might win them vnto Christ. ACT. 21.

9 Yet vowes are not altogether vnprofitable vnto Christians, that by such exercises they may conforme their willes vnto well doing, and restraine themselues from evill: so that the cautions aboue mentioned be observed, for nothing is to be vowed, which maketh not for the setting forward of Gods glory, and the profite of our Neighbour. And after this sort did IACOB, Genes. 28. and the Nazarites IVD. 6. make their vowes.

10 And even as an oath made rashly, and concerning vnlawfull things, ought to be anihilated: euen so, a vowe that is either vnlawfull or vnpossible, ought to bee justly accounted of noe force: And therefore that common saying is not without good ground: In things that thou hast sinfully promised,

ke thy promise: and this in like sort, In a godles
e change thy purpose.

1 For if in covenants that are betwene man and
n, those promises do only bind vs wherewith the
tie with whome we covenant, wil haue vs bound:
an absurd thing, that wee should be compelled
performe those things which God requireth not,
refuseth to be done.

The Papists therefore, are too obstinate in the
defence of their Monasticall life, abusing there-
nto many places of the Scripture. Impure also,
nd filthie is that PIGHIVS and CAMPEGI-
s, who teach, that it is better for him who hath
owed chastitie, to haue a hundreth Concubines
one after another, than to marry one lawful wife:
whereas the Apostle doeth perswade them that
haue not the gift of continencie, that it is better
to haue a lawfull wife, than to burne.

The things that are to be vowed, are diverse: for
e faithfull in the old time were woont to vowe ei-
ther men, 1. SAM. 1. or beasts, LEVIT. 21. or things
ithout life. 1. CHRON. 29.

Defended by CORNELIVS MARTYN, a lowe country
man of Roxenburgh in Vltraiect.

[3 Col. Jul.]

OF THE FOVRTH COMMANDEMENT OF GODS LAVVE. XXXIX.

1 EVen as in the rest of the Commandements of the first table, there is set down in what points the lawfull worshippe of God doth consist, so in the fourth Commandement, wee are taught especiallie how the faithfull should exercise themselues therein.

2 This

2 This Commandement was not then first of all established, when the Lord delivered the Law on Mount Sinay, but even in the very creation of the world, and that before the fall of man. For although man had never fallen, yet had he stood in need of some order and pollicie of the outward worship of God: the manner of which pollicie, the Lord himselfe did then set downe, thereby condemning will-worship even in the integritie of man.

3 The fall of man comming vpon this, made the Lord in renuing this commandement, which by little and little was decaied among men, to bring other reasons thereof, which were partly altogether morall, and to continue vnto the end of the world, and partly ceremoniall and temporary, serving only vnto the Tutorshippe or Pœdagogie of the Law, which PAVL calleth the rudiments of the world. And these reasons were partly set down by MOSES in this Commandement, and partly in other places of the word.

4 Hence it commeth to passe, seeing in this precept is contained not onely the inward, but also the outward solemne observation of Gods worship, that the Prophets (by setting down a part for the whole) do comprehend the whole worship of God, vnder the observation of this Commandement.

6 It is no marvell then, that this Commaundement, though in some things Ceremoniall, was yet by the Lord himselfe, placed amongst the number of these that are morall and perpetuall: because at that time when this was first instituted, the inward perpetuall worshippe of God, did altogether agree with the outward and Ceremoniall.

6 The word SABBAOTH, being deriued from BBATH, which in the Hebrewe signifieth, to rest to cease, doth note vnto vs, rest and ceasing from works: and this name was at the first giuen vnto seaventh day, because the Lord having finished work of the creation, did rest vpon this day, and was afterward continued, because the Lord had bidden his people to do any seruile worke vpon same.

7 Now, this Commandement consisteth of foure mbers: for first of all is set downe the sanctifica- n of the Sabboth, which respecteth God the Au- ur thereof, who hath peculiarly appointed vnto holy vse, one certaine day exempted from the der of the rest. Secondly, the seauenth day from beginning of the Creation, is appointed vnto s Sabboth: Thirdly, the Ceremoniall rite of this bboth is set downe to be the forbidding of every vile worke: in the fourth place, is laide before vs, ground of this sanctification of the seyenth day.

8 The Ceremoniall things of this Commande- nt, are the appointing of the seaventh day, the es of the sacrifices ordained in the Lawe, to bee ne vpon this day: and the resting from all seruile rkes.

9 The Morall things which are to be continued to the end of the world, are the things which are adowed out by those ceremonies. This seaventh y therefore, whereof there is neither euening nor orning mentioned, did signifie that other everla- ing Sabbaoth, to wit: the perpetuall rest of eter- ll life, begunne heere: but to be perfected in the ther world. Nowe the body of these legall rites and

ceremo-

ceremonies, was Christ. The rest from all outward labour signifying, that in the true worshipp of God we are required to abolish the old man, and therefore to cease from all the workes that are meere outs, that is, from all kinde of sinne, to the end that we may consecrate both our soules and our bodies to knowe and to glorifie God.

10 Nowe, whereas in other places, the reason why we should cease from bodily labour, is set down to be, the ease which both our household, and the beastes wee vse in the necessary affaires of this life should haue from their continuall toyle, it commandeth mercy vnto vs, which men are bound to shew in the moderate and sparing vse of the very brute beastes.

11 These Ceremoniall things therefore, being fulfilled at the comming of Christ, are justly abrogated, but the things signified by those Ceremonies, are justly commanded to be done of vs.

Note. 12 Wee may therefore justly affirme, that the Apostles by the direction of the holy Ghost, in stead of that seventh day observed vnder the Law, did appoint that day which was the first in the creation of the former world: yet not therefore, because it was the first in that worke of the creation: but because that Christ by his resurrection vpon that day, did bring forth that newe and æternall light of an other world: and therefore, this day hath bene named the

Note. LORDS DAY, even since the time of the Apostles.

13 The observation therefore of this Lords day, is not to be accounted as an indifferent thing, but as an Apostolical tradition to be perpetually observed.

14 And that Christians do now cease from their daily

daily labour vpon that day, it grewe vnto vse by litle and litle, by the authoritie of Christian Emperours: and yet is it not any Iewish obseruation, seeing that neither euery seruile worke is precisely forbidden on that day, (whereas it is rather lawefull extraordinarily at sometimes to recall againe the prohibition of those works that are forbidden:) nor yet the said rest is nowe commanded vnto Christians figuratiuely, as it was in times past vnto the Iewes, but to the end, that laying al other cares aside, we may so much the more freely and earnestly bestowe our selues in the hearing and meditation of the word.

15 And euen as the obseruation of the seaventh day amongst the Iewes, was not so to bee taken, as though God had not bene to be worshipped vpon the other six daies: seeing that the continuall sacrifices was every day offered both Morning and Euening: Even so in like sorte, the obseruation of the Lords day, doeth not forbid Sermons or praiers, to be on other daies: but rather commaundeth a certaine peculiar and a solemne profession of the externall worship of God vpon that day in the publik congregation. The Lord herein dealing most mercifully with vs, in that he granteth vs six daies, to bestowe our selues in a holy sort in our worldly businesse: and requireth no more to himselfe, but one of seaven. The revollution of which seaven daies being fetched from the creation of the world, doth measure the length of all ages and times.

The Iewes therefore are deceaved, & also those, who together with EBION, CERINTHVS, and other superstitious obseruers of the Sabboth, do at this day require, that seventh day to be superstitiouslie

tionslie obſerved amongſt Chriſtians: and ſo by laying a yoake vpon thoſe that are deliuered by Chriſt, doe go about to make Chriſt vnprofitable vnto vs.

16 And even as alſo, beſides the obſeruation of the Sabboth, which came about every ſeventh day, there were other daies appointed vnder the Law, to celebrate ſome of the benefits of God, wherevnto it was lawfull to adde ſome others, ſo it were to the ſame purpoſe: and not to erect will-worſhip, as were thoſe two daies named, PVRIM, inſtituted vnder ESTHER, and alſo the feaſt of the dedication of the temple: even ſo alſo, there is nothing to the contrary, but that both in particular Churches, and alſo generally in the whole Church, ſome ſuch daies may be ordained, according as the neceſſitie of occaſions and times do require.

17 Yet two things are heere neceſſarily to be taken heed vnto: firſt, that thoſe daies bee very few, leaſt that by ſuch holy daies, an entrie be opened to idlenes and ryot, the which abuſes many of the auncient fathers do complaine to haue come to paſſe in their time, at thoſe meetings which were celebrated at the ſepulchers of the Martyrs. The other, that no leaven of ſuperſtition, much more of impietie, be intermingled with ſuch obſervations: to bee ſhort, thoſe holy daies (if neede ſo require) muſt be ſo inſtituted, as all poſſible heede be taken, that no ſuch abuſes do creepe in: and eſpecially, that ſuch holy daies be conſecrated vnto none, ſaue vnto God.

The PAPISTS therefore are to be condemned, who from the ſmall beginning of that impietie, which firſt ſprang vp, from the reſort to the graues

of

of the Martyrs, are growne to that passe, that they haue dedicated vnto their Saincts, (as they call them) Daies, Temples, and Invocations, which are joyned, not onely with vnspeakable riot, but even with most open superstition & horrible Idolatrie.

18 Seeing then the case thus standeth, and that is great wickednes is so farre growne, that it can ot abide any moderate remedie: those godly Ma-istrates and Pastors, haue done religiousne and isely, who haue, either in part or wholly (as in some aces) abrogated the observation of these daies: yet not the peculier remembrance of some of the oonderfull acts of our Saviour Christ to be there-re abolished.

Defended by IOHN WTERBOGAERT, a lowe countrie man of Vltraiect. [D. V. 4 Id. Iulii]

F THE FIFTH COMMANDEMENT OF GODS LAVVE. XL.

1 HAuing already expounded the Commaundements of the first Table, which doe pro-erly and peculiarly appertaine vnto the true and wfull worship of God: it is meet that we lay open e Commandements of the second, which do con-ine our dutie towardes our Neighbour, and first e will deale with the first precept thereof.

2 This Commandement therefore may be very otly devided into two heads: that is, into the com-andement it self, properly so called, & the promise.

3 In the Commandement, are distinguished (by tting downe one sort for the whole) the divers de-

grees of the callings appointed by God, to the behoofe of mans societie: namely, to the end that every man should walke with great care in his owne calling, never turning his eies from the bounds thereof.

4 Therefore Children (which is the first degree of mans societie) are commaunded to honour their Father and Mother, which thing also nature it self doth teach. By this name are comprehended both these from whence we are come, and all those that issue from vs, together with our kinsfolk, both by Father and by Mother, our allies, and our countriemen: and in like sort, those are here comprehended vnto whome we are bound to performe any obedience, either by reason of their high place and authoritie, as Kings, Magistrates, Lords, Masters: or by reason of their age, as old men, or those vnto whom we are bound for some benefit, or by any other kind of dutie.

5 The word (HONOR) containeth three things, Reverence, obedience, and thankfulnes.

6 Reverence is the acknowledgment & regard which is yeelded by the interiours, vnto the superiours, not onely in body but also in minde. So the Sonne is bound to honour and reverence both his Parents, the subject his governour, the younger his elder in yeares, and to be short, one man to honour another.

7 Obedience is the execution of the Commandement given by the superiour, performed cheerefully and reddily by the inferiour, as farre as he hath him: therefore sonnes are bounde willingly to submit themselues vnto their Parents, and subjects vn-

to their governours: and to obey their Commandements with all their might.

The Anabaptists then, doe withstand both God and nature, who think, that there ought to be no vse of Magistrates amongst Christians, but that they are to be abolished.

8 We are yet to take heede, that we yeeld not to our Parents, Magistrates, or yet to any man, more than is meete: that is, that wee haue them not in Gods steed.

And therefore, they doe grieuously sinne, who hold, that whatsoeuer pleaseth the Prince, ought to haue the force of a Lawe.

9 Thankfulnes doth then, manifest it selfe, when as wee do freely acknowledge, that we owe a dutie, vnto all those of whome wee haue received any benefite, and are ready to repay them again, and that in fuller mesure if we be able. Neither is it any thing against this point, that fathers do lay vppe for their Children, and not contrariwise: for it commeth often to passe, that Parents doe stand in neede of the help and support of their Children.

10 Even as honour is to be yeelded vnto superiours: so on the other side, those that are aboue others in degree, are bound to performe their duties towards their inferiours.

11 Parents therefore must take the care of their Children, but so as they do not suffer them to haue too much of their owne will: that is, that they doe not loue those whome they haue begotten, either more, or otherwise than is meete. Of which sort was the loue of ELIE towards his sonnes, HOPHNIE and PHINEAS: whereas it is their dutie fatherly to chastice their offences.

12 It is the dutie also of Magistrates, to regard the welth of their subjects, to appoint and by wise counsell to enact and ordain those things which belong to their quiet and peaceable estate in this life. But as for those things which appertaine vnto the salvation of our soules, and do belong to the causes, precepts, and meanes to obtaine the same, it belongeth not vnto Magistrates to prescribe them: but it is an especiall part of their dutie, both to see according vnto the authoritie graunted vnto them, that the true worship of God be lawfully established according to his word, in the Cuntries that are vnder their government: and also to defend the same being once established, against the violaters thereof, even by punishing them with death, if the case so require.

13 In this Commandement also, the flockes are bound to obey their Pastors, and overseers: and also cheerefully to honour them, and provide for their maintenance: as they on the other side, are bound with great conscience and care to feed their flocks committed vnto them.

14 Yet can neither the subjects with a good conscience obey their Magistrats, when they command them things that are manifestly impious and vnjust, nor the flocks yeeld obedience vnto their false Pastors, who go astray from the will of God.

15 Yet it is not lawfull for priuate men, to rise or oppose themselues violently against the Magistrats, that deale tyrannously with them: but it is their dutie, when any such thing commeth to passe, either to betake themselues to praiers and patience, (which notwithstanding must not cary vs away from that

which

which God requireth of vs,) or to flie vnto them vnto whome the Lawe hath given authoritie to bridle and to restraine such tyrants.

16 The particular actions of some, which seemeth to giue leaue to private men to take armour against a tyrant, are not rashly to be drawne into example.

17 Briefly we affirme, that within this commandement, our Neighbour also is comprehended: that is, every man (our enemies and all) vnto whome we may do good in the Lord: because the Lawes of nature it selfe, do bind man vnto man.

18 Hitherto concerning the commaundement. The promise adjoined vnto the observation thereof is annexed vnto it, first to the end that men might be more & more stirred vp to yeeld the said honor. Secondly, that it should bee as it were, an earnest-penny of the divine covenant. Wherein also, mention is made of that Land, which the Lord had appointed, as it were a pledge of his covenant.

19 This promise belongeth vnto vs, not as farre as we considder the same, as it was sometimes made vnto the people of the Iewes, concerning that holy land: but in regard that whereseever wee bee, the earth is the Lords, and in what cuntrie soever wee dwell, the same is graunted vnto vs by the gifte of God.

20 Nowe this promise is marvelouslie agreeable vnto the Commandement it selfe, whereby the prolonging continuance of this life, is promised vnto him that honoreth those, that were the instruments of the life which he enjoyeth.

21 And even as a long and a prosperous life is promised vnto obedient sonnes: so on the other side

all disobedient, vnthankful, and obstinate Children, are assured of the punishment of infamy, joyned with divers and great calamities and torments.

22 Neither are wee therefore to conclude, that this promise is vaine, because neither those are alwaies long lived, who performe this dutie, neither yet all the breakers of this Commandement do die in their youth. For the Lord doeth so dispose the blessings of this life, as hee thinketh expedient: and the sooner he calleth hence those that are obedient vnto their Parents, by so much the sooner hee blesseth them: now the long life of the rebellious, doth commend the patience of God, as notwithstanding, it becommeth a curse vnto them.

Defended by IOHN GIGORDVS Batcrrensis Occitanus.

[6 Col. Aug.

OF THE SIXT COMMAVNDEMENT OF GODS LAVVE. XLI.

1 SEeing that life giveth being vnto Mankinde, and that the Commandements following, do appertaine directly vnto the preservation thereof: this Commandement is justly set downe in the first place: the reason whereof is threefold, meerly and directly divine, naturall and politick.

2 Directly divine, because, that seeing God is the onely Authour and Iudge of Mankinde: hee sinneth most grievously against the Majestie of God, whosoeuer doth errogate vnto himselfe the authority, to take away life from man.

3 Naturall, because, that seeing nature doth desire nothing more than the preservation of it selfe, hee

e seemeth to bid battell vnto all humanitie: who-
ever goeth about to destroye the very nature of
an it selfe, as farre as in him lieth.

4 Politicke, because the other sinnes of men a-
ainst men, do but annoy the societie of man, where-
s murther doeth vtterly destroy and abollish the
me.

5 The slaughter of man only is heere forbidden.
The MANICHAES therfore doted, who thoght
that the vse of those things are heere prohibited,
which wee cannot enjoy, except their liues be ta-
ken away from them.

6 Yet it is rightly gathered, that all crueltie and
avadgenes in shedding the blood, even of beasts is
eere forbidden.

7 Hee is not a manslaier, vnto whome the Lord
ath given expresse authoritie over the life of man,
ither ordinary, as vnto Magistrates, or extraordi-
ary, as vnto PHINIAS, SAMVEL, PETER, and
enerally vnto all those, whose service it pleaseth
is Majestie to vse, for the punishment of some men.
o that it be knowen vnto them, that God hath set
hem a worke.

8 Yet extraordinary facts are not to be drawne
nto examples.

9 Magistrates are so bounde to revenge wilfull
urther, as they neither can, nor ought to pardon
heir liues.

The Anabaptists therefore are intollerable, who
take away that power from the magistrate: and
they are also greatly to be reprehended, who con
trary vnto all right and equitie, would perswade
men, that the superiour Magistrates haue power

to pardone wilfull Murther.

10 The Magistrate is bound to defend his people against al Domestical enemies of the publick peace, and also, to saue them from the violence of forrain foes, even by force of armes, if necessitie compel him.

It is then a most grosse errour, and most pernicious vnto mankind, to hold, that al warres are vnlawfull vnto Christians.

11 Seeing that the especiall bande of publick peace, is the agrement in the true worship of God, the Magistrate is also the maintainer of the first Table, against those that ar manifestly impious, against Heretiks that are condemned of their owne selues, and al such as are the violators of the publick peace of the Church.

12 This can be no buckler to the vnjust, persecution either of the Papists or of any other against the Church, which are alwaies likely most vnjust, both in respect of the matter it self, and also of their forme of proceeding.

13 They are to be accounted wilful murtherers, which haue had a purpose of killing, either long before, or vpon some sodaine passion of their minde. Yea, and those also, who not purposing directly a murther, do yet in the heate of their anger so hurt their Neighbor, as death followeth there vpon, neither can drunkennes excuse murther.

14 Slaughter meerelie committed at vnawares namelie, wherein it appeareth that there was no purpose of hurt, is not contained within this Lawe: yet notwithstanding this kinde of fact requireth some clearing, and a form of discharge from the guiltines

of

of the fact: both that he which hath done the deed, may bee safe from the kinsmen and friendes of him that is slaine: & also that men may every way learne to detest murther.

15 If it be not lawful for a man to slay his neighbour, much more is it vnlawfull for him to kill himselfe.

16 Seeing the Lawe is spirituall, that is, doth not respect the outward fact only, but also the very conscience, this inhibition reacheth farther before God his tribunal, than before mans judgment seat. Therfore they onely are not guiltie of the breach of this precept, who haue indeede shed the blood of their Neighbour, or hurt his body, but even those that haue but once thought of the slaughter of their brother, though their will consented not thereto.

17 Yea, and the very affections themselues, that would carry vs vnto slaughter, if they were not restrained, are accounted for no better than murther in the presence of God, and of this sort, even by the testimony of our Sauiour Christ himselfe, is anger any wise vttered, hard speeches, or the hatred conceaved against our Neighbour.

Defended by IOSIAS DOBTELLIVS Castridunensis

D. V. prof. 9 Aug.

OF THE SEAVENTH COMMANDEMENT OF GODS LAVVE. XLII.

1 SEeing wee haue dealt in the fixt Commandement, concerning the preservation of mans life, which is the foundation of this Commaundement, and the rest that follower (for they who were not

not in this life, ſhould neede neither marriage, nor riches, nor the eſtimation of their good name) and that next vnto the care of our life, nothing is more to be regarded than marriage: the commandement concerning the ſame, is juſtly adjoyned next vnto the former.

2 The reaſon of this commaundement, as of the former, is three-folde: Divine, Naturall, and Politicke or Ciuill.

3 Diuine, becauſe God, who himſelfe is holie, (and that chaſtitie is part of holines) will haue vs therefore to liue chaſtlie.

4 Naturall, becauſe that ſeing the conjunction of Male and Fe-male, is drawne from the very fountaine of nature: it behoooueth the ſame to bee pure, holie, and voide of all vncleannes: and therefore, there was neuer anie nation, who at the leaſt, by the teſtimonie of their conſcience, haue not condemned wandering and diſordered copulation of men & weomen, and approoue mariage.

5 Politicke, becauſe it is behoofull for the commonwelalth, that families ſhould be diſtinguiſhed, and that baſtards ſhould not bee taken in ſtead of true & natural children, & Citizens: to be ſhort, that peace and concord ſhould not be broken, all which would be diſordered, if men were ſuffered to pollute themſelues in wandering & diſordered conjunctiõ.

6 In this commandement, by ſetting downe the part for the whole, is forbidden all copulation of men and weomen out of marriage, and alſo all prouocation of luſt. Of vnlawfull copulation, there are fiue ſorts: Inceſt, Whordome, Fornication, adultrie, and copulation againſt nature.

7 In-

7 Incest is the conjunction of kinsfolkes or alies: which in the degree and order of generation is forbidden both by the lawe of honestie, which is commonlie called publick, and also by the lawe of God. Nowe, with these degrees can no mortall man dispence. Detestable therefore is the Pope, who clayneth vnto himself the power, to dispence at his pleasure with these degrees. Neither doth it any waies make for him that in the first ages, mẽ married their owne fisters, whereunto they were enforced by necessitie, when as yet, mankinde was not multiplyed and seeing it was the pleasure of God, that from one male, and one female, all mankinde should be deryved: it was necessarilie vnderstood that hee did ordaine the conjunction of brethren and fisters to be then lawfull: But this occasion ceasing it is manifest, that he would not haue that custome to be accounted as a Law.

8 Whordom, is the copulation of a mã with a harlote, which the lawe of God forbiddeth by the same reason, that it doth al other conjũction out of matiage: for in al vnlawful copulatiõs mẽ sin against their own bodies, & violate the temple of the holy Ghost. Therefore of all other men they are moste detestable, who thinke that to auoide the greater danger, publick stewes may be allowed.

9 Fornication is committed, when an vnmarried man medleth with a maide or a vidowe out of maiage.

10 Adulterie is when as the bed of marriage, (which ought to be of one man with one woman) is defiled either by the husband or by the wife.

Polygamie therfore, or the having of moe wiues then

than one, although it was a long time tollerated amongst the auncient Fathers, yet was it never lawfull, either by the testimony of the conscience, or in the presence of God: Neither did God ever allow divorcements, saue onely in the case of Adulterie.

11 Now if any man shall adjoyne force vnto any such vnlawfull copulation, there is no doubt, but he sinneth more grievously.

12 Conjunction against nature is, when as either male with male, or female with female, do in a brutish kinde of fury, and such as nature it selfe abhorreth, burne in lust one towardes an other: Or when as they pollute themselues with beasts, being a wickednes most abhominable and not to be named.

13 This Commandement doth belong vnto all, of what age, sexe or state soever they be.

14 God who is the onely searcher of the heart, and doth abhorre all pollution in what part soever of the soule or of the bodie it doth appeare, forbiddeth vnto vs, in this commandement, not only these outward sinnes, but also the inward, and such as are preparations vnto lust.

15 God therefore doeth heere especially forbid the minde within to burne with lust, and even that in our eies, handes, or any other behaviour, and gesture of our body, there be nothing that may savour of wantonnes and vnshamefastnes: to bee briefe, all filthie speaking, and all wanton writings, and vndecent pictures are heere forbidden by the Lord.

16 The Magistrate, seing the breach of this commandement doth most grievouslie annoy the societie of man, is to punish the offenders herein, according vnto the greatnes of their faultes: neither can

it

be justly doubted, but that incest, adultery, ravishing, & copulation against nature do deserue death, even by the Law of Nations.

17 The Lord forbidding all vncleannes in this Commandement, doth on the contrary command, that we lead all the partes of our liues, in Chastitie and shamefastnes.

18 And therefore they, who are not so farre endued with the gift of chastitie, but that they burne, are bound to marry, and Husbands are to vse the remedie of mariage in all moderation and honestie.

The vow of Chastitie therfore is to be condemned, both as being most vnagreable vnto the law of God and nature, and also most rashly, neither doth it binde the conscience of any man.

Defended by Iohn Rvs of Normandie.

V. 23 Aug. 1583.

OF THE EIGHT COMMANDEMENT OF GODS LAVVE. XLIII.

1 IN the two former Commandements, care was had of the preservation of mans societie, as farre as it belonged vnto the very persones themselues: In this Commandement God requireth the maintenance of their goods: thereby having regard, both vnto every familie, and also vnto the common vtilitie.

2 The reason of this precept, as also of the sixt and seaventh is threefolde, Divine, Naturall, and Politicke.

3 Divine, because that wee must abstaine from theft, seing God doth forbid vs to steale, for he that

is

is the bestower of goods, is the disposer and preseruer of them.

4 Naturall, because, as the Lawiers do speake: it is of the lawe of nature, that some men do possesse more, and some lesse: the which thing whosoeuer doe confound, they violate the law of nature.

5 Politicke, because that vnlesse that theft were forbidden, not onelie peace and quietnes amongst men should bee broken, but also the whole societie of men should be destroyed.

6 By theft, is comprehended in this commandement, by setting downe the part for the whole, all kind of injurie that is offered vnto the goods of our nightbour, as the taking away of other mens goods the vnjust retayning of them, either by fraude or open violence.

This commandement then doeth altogether withstand the confusion of goods, which certain fantasticall men, (and PLATO also in this point not diuine:) and namelie, the Anabaptists of our time go about to establish among Christians.

7 All goods are either sacred and divine, or humaine.

8 Sacriledge, is the stealth of those goods, which are called Diuine: not because God standeth in need of them; but from the vse and the end to the which they are appointed: namelie to the worship of God.

9 Humaine goods are either our own in proper, or common by right of their vse and possession: or belonging vnto other men. Other mens goods are in like sort, as either publicke or private.

10 *Peculatus*, or the robbing of the common

Treas-

Treasurie, is the stealing of the publick goods, when a man doeth take vnto his owne priuate vse, the things that are the whole Common-wealths: wherevnto is annexed, the crime and accusation of extortion or ill behaviour in an office.

11 The definition of theft given by the Civilians, doth properlie belong vnto privat matters, and it is rightlie defined to be the fraudulent handling for lucres sake of other mens goods, in the vse or possession thereof, being a sin forbidden to be committed by the law of nature: Now of this sinne, some sortes haue proper names among the Latines, as *Plagium*, man-stealing, and *Abigeatus*, stealing of Cattell: the rest they comprehend vnder the generall name of theft.

12 Theft is vniuersallie forbidden, both in respect of the substance of the thing: and also in regard of the quantitie, qualitie and vse of it.

He therefore is guiltie of theft, not onely which secretlie conueieth away other mens goods, and fraudulentlie receaueth or possesseth them: but also he which putteth old in stead of newe, vseth false weight and false measure: or he, who vpon a purpose to deceaue, doth not restore the owners goods at the time and at the place appointed.

13 All of what age, sex, or state soeuer they bee, are forbidden to steale in this commandement.

14 The word Theft, doeth heere also comprehend all the euill conueiances, whereby wee goe about to make other mens goods to bee our owne. And all the waies which couetousnesse, the roote of all those euils, doth teach vs.

Vsurie, that is, the gaine which a man either by

couenant, or without couenant, doeth reape by the harme of his Neighbour, is heere especially forbidden.

15 God the searcher of the heart, doth not only forbid outward theft, but also all the inwarde desire whereby we gape after other mens goods.

16 Out of this negatiue Commaundement, the affirmatiue is to bee vnderstood, whereby wee are commanded to giue every man his owne, and freelie and willinglie to bestowe to the vse of our neighbour, according vnto our callings, whatsoever gifts either of the minde or of the body wee haue received of God.

Wherefore all Monks, beggers, stage-players, and all other loyterers, who either liue in idlenes, or gaine their livings out of other mens goods by vnprofitable sciences: or by ryot doe spend their owne substance, whereby they might honestly, maintaine themselues and others, are especially guiltie of the breach of this Commandement.

17 The civill punishment of theft, may bee arbitrarie, vppon the divers considerations of circumstances, times, places, and persones, according to that common saying of the Lawe: when wickednes doth growe more riefe, the punishment of it ought to growe more severe.

They are not therefore to bee heard, who holde that it is in no wise lawefull to punishe theft with death.

Defended by LAVRENCE BRVNERIVS of Amicon

[D. V. 12 Cal. Oct.]

OF

OF THE NINTH COMMANDEMENT OF GODS LAVVE. XLIIII.

HAuing done with the exposition of the Eight Commaundement, order requireth that the Ninth be explained, wherein the end and reason of the Commandement is diligently to bee weighed, that it may be made cleare and manifest, what is commanded, and what is forbidden.

2 The reason of the Commandement is threefolde, diuine, naturall and politicke.

3 Diuine, becausse God who is true, will haue vs to loue the truth, and to hate falshood.

4 Naturall, becausse there is such a neere consent and agreement betweene the purpose of the mind, and the wordes of the mouth, that those wise men, who first gaue names vnto things, did cal them both in Greeke, by the one and the selfe same name, to wit, *Logon*, thereby shewing *Logon* in the one to bee like vnto the spring, and in the other like vnto the streame: that, like vnto the spring which is conceaued in the minde, and therefore is called *Eudiathetos* inwarde, or internall: the other like vnto the streame, which floweth out of the minde through the mouth, be meanes of the tongue, and it is named *Prophoricos* or vttered and pronounced.

5 Nowe then euen as it is agreeable vnto nature that the streame should be like vnto the fountaine, whence it springeth, & that it is against nature that an impure streame should issue out of a cleane and pure fountaine, so it is agreeable vnto nature, that the outwarde speech should be answerable vnto the

Inward mind, and it is contrarie therevnto, that the one of them should disagree from the other.

6 Politick, because, that seeing the societie of men, is very much annoyed by a lying tongue and speach: this kinde of injurie ought altogether to be rooted out, from all well ordered Common-wealthes, that men may liue in peace and quietnes.

7 The end of this commandement is, that in all things, at all times and places, we follow after that which is true, plaine, and vpright: and that, not to lie in the maintenance of the good name, credit, & æstimation of others, but in the augmenting thereof, as far as lieth in vs, and honestie will permit.

8 Because furthermore, that this Law doth forbid false witnes, vnder the which, by setting downe a part for the whole is contained all kinde of lying wee think it meete, in asmuch as the whole treatie following is concerning lyes, first to set down what a lie is.

9 A lie is that, whereby any thing with a purpos to deceaue is expressed, either in word or deede, or by keeping secret the trueth, which ought to be spoken or otherwise. And it is committed two manner of waies, either in doctrine, or otherwise in the gouernment of our life.

10 A lie in doctrine is committed either when in Religion men depart from the anologie of faith, the which sorte of lies, is of all other most pernitious: within the compasse whereof, all hæresies are contained: Or when as in the deliuerie of arts, some thing contrarie vnto trueth, is Sophisticallie intermingled with the true precepts thereof.

11 Now although, of those lies which are commit-

ted

d in the gouernment of our life, we see not euerie
te: yet the great ouglines of them maybee some
ies distinguished.

I 12 When a man beeing caried onely by the
fection of lying, doth vtter an vntruth, having nei
er purpose to deceaue, neither hope of gaine, ey-
er for himself, or for others.

II 13 When as a man doth lie, either in worde or
deede for his credites sake: as all proud boasters,
rogant men, and hypocrites vse to doe: and all
ose, who hunting after the common fame, are not
amed, with vncleane mouthes to powre foorth
rgeous and gay lies.

III 14 When as the pleasure of other men is on-
respected, and this sort of lie may bee called *ca-
pelia*, or a sporting lies.

IIII 15 An officious lie, whereby, either profit or
mmoditie is sought for, without the endamaging
thers, or the trueth which ought to bee vttered
ept close, or the falshood which ought not, is vt
ed For it is in deed, contrarie vnto the dutie of a
llie man, to lie for anie cause.

V 16 When some deceit is meant towards him,
ncerning whome, or to whome a man speaketh.

VI 17 Hitherto are to be referred backbiting, re-
ach, scoffing, and priuie whispering: and to bee
rt, all those things, which either privatly or pub-
ie, do oppugne the integrit... of the good name,
oods of our neighbour, or do sow dissention.

VII 18 When as a man lieth, either privatlie or
likelie in judgement, to gaine either for himself,
or another, by the hinderance of his neighbour
y false accusation, fals witnes, the defence of an

euill cauſe, or by pronouncing a falſe ſentence.

19 Hitherto concerning a lie, whervnto truth is oppoſed, the excellencie whereof, if it could be ſeen with the eies, would wonderfully inflame men with the loue therof, and draw them to ſeek it, and would bring lying into enuie and hatred, and make it lothſome vnto all men.

20 Nowe Trueth is a conſtant indevour of the minde, whereby we are drawn to imbrace true ſpeches, to ſpeak the truth, to avoide all deceitful concealing both in word and deede, and to loue ſingleneſſe and vprightneſſe. Hitherto doth appertain the loue of the trueth, the plainnes and moderation of the tongue, with manie other vertues that ar oppoſite to lying.

21 But inaſmuch as lying is a thing that cannot be comprehended: none of theſe things which cõtaine ſome truth either in word or deed, are to be called lies, but are to be tearmed formes of ſpeach, vnder the which, the trueth is contained. Of this kinde are manie Prophetical ſpeaches and actions, and all Tropes in like ſort, as Metaphors, Metonymies or chaunges of the name, Ironies, Allegories, Hyperboles or exceſſiue ſpeaches. And in like ſort, all Proverbs, Parables, Fables, which carry no vntruth with them: and therefore they are not to be called Lies, but inſtruments of the truth.

[Cal. Nov.]

OF THE TENTH COMMANDEMENT OF GODS LAVVE. XLV.

1 HAving done with the ninth Commandement the tenth remaineth to be diſcuſſed, wherin

the Lord setteth downe a Lawe, not onelie for the outward act of the bodie, but euen for the inwarde thought of the minde.

2 This commandement is set downe in the laste place, because the best methode in teaching, is to proceed from the things that are knowne, vnto the things that are les knowne. Now these things which do consist in a determined will, and afore appointed deliberation or outward act, are better knowne then the inward thoughts, which very few thinke to be sinne, so they do not break out into actions, and none (as *Paule* testifieth) can account them to bee sinfull, except the assent be joyned vnto them, saue onelie those who are instructed by this commandement.

3 Now Concupiscence in this place, is not only, (as commonlie they define it in the Schooles) a desire of an apparant good, but rather euerie motion of the minde, euen the very least that is not aggreable vnto the will of God.

4 The reason of this commandement is double, the former wherof, is drawn from the nature of the Law-giuer, who being a Spirit most pure, hath sette downe a Law like vnto himselfe, that is, a spirituall, pearcing in this commandement, vnto the most inward closet of mans heart.

5 Vnto this reason, is annexed another, wherby a difference is set down, between the Lawes of god and the constitutions of other Law-giuers, how wise soeuer they be.

6 For by the Politick lawes of men, are condemned those things onlie, which are vnjustlie done or spoken, either against the Common-wealth, or a-

gainſt private men. Some Philoſophers indeed, reprehend the verie euill affections, as being of themſelues faultie, but yet onlie ſo far as the wil conſenteth vnto them.

7 But in this commandement is condemned, the verie leaſt thought that doeth ſwarue from the will of God, (and doth not reſemble that image, according vnto which, the firſt man was created) although we aſſent not thereto: and therfore the foundation of this commandement pearceth deeplier then any lawes of men, or any precepts of the Philoſophers.

I They are therefore deceaved, who hold, that the Concupiſcence here condemned, is only an infirmitie, and not a ſinne.

II They erre much more grevouſlie, who do not onlie, not condemne this ſin after Baptiſme: but alſo hold it to be a kinde of matter left within vs, to kindle and ſtir vp vertue, by oppoſing it ſelf thereunto.

III It is alſo manifeſt out of this commandement, that the fulfilling of the Law, is altogether impoſſible, euen vnto the moſt holie men: and it is apparant, that all men in themſelues are here condemned.

8 Yet everie deſire and affection, are far from being condemned in this commandement, for thoſe deſires to do good, which are powredinto the harts of the faithfull, are eſpeciallie commendable. Neither are the neceſſarie, and the naturall effects, which God hath engraven in the nature of man, both for the deſire of thoſe things that are agreeable vnto nature, and alſo for the repelling of ſuche

things

things as are contrarie thereunto, condemned by Gods worde, so that they bee contained within the bounds of that mediocritie which the wisedome of God hath set downe.

They doe therfore grevously offend, who bring in amongst men, the Stoicall immoueablenes of the affections, as though God would haue mē to be without naturall affections or senseleſſe.

9 The raving of frantick men, and the dreames of those that sleep, although they be testimonies of the corruption of nature: yet are they not properly contained within this commandement.

10 Yet all vile and filthie dreames, and all other that swarue from Gods Law, are sinful in their maner, and stand in need of the mercie of God: especiallie, if they proceed from the euil cogitations, that we haue had in the day time.

11 This commandement maketh not the Decalogue to haue anie Tautologie, or vaine repitition in it, neither is it anie wise superfluous.

12 This Commandement concerning Concupiscence, is one and not two.

The Papistes therefore are grosse seducers, & all others, who having blotted the second Commandement out of the first Table, and yet knowing that the number of the Commandementes by the authoritie of the Scripture must bee ten, haue, to the end they might craftily couer their deceit, rent this Commandement into two.

13 All wicked Concupiscence against the goods of our neighbor, is here forbidden: by setting downe a part for the whole, as is vsuall in the other Commandements.

14 This Lawe doeth expreſlie make mention of ſome of the goods of our neighbour, as of his houſe his wife, his ſervant, his Maid, his Oxe, and his Aſſe, both that theſe few might bee for an example of the reſt: and alſo, becauſe that men do for the moſt part more earneſtlie and commonlie couet theſe things.

15 That which is heere ſpoken vnto men, (Thou ſhalt not couet thy neighbours Wife,) is to bee vnderſtood, as ſpoken and commanded vnto women: namelie, that they ſhould not couet the husband of another: for this Commandement doth appertaine vnto all, without anie difference of ſexe or eſtate.

16 Out of the former things, the affirmatiue of this Commandement is eaſie to be collected: which is, that whatſoeuer we conceaue, meditate, or will, be joyned with the glorie of God, and the good of our neighbour: the Lord heerein commanding vs, that wee ſhould loue him with all our heart and vnderſtanding.

Defended by PETER CARPENTER a Low-countryman.

[17 Cal. Dec.]

OF REPENTANCE XLVI.

1 SEeing the wickednesse of mans nature is ſuche, that not onlie no man can performe the Lawe of God, but not ſo much as perfectlie fulfill the leaſt part thereof: and therefore, no man in this corrupt fleſh can liue without ſinne: it wil not be amiſſe, now that we haue done with the opening of the Law, to ſet down the treatiſe concerning Repentance: For euen as by the diligent reading ouer of a thing, the faults eſcaped in writing, are oft corrected: ſo the ſins of our life are amended by repentance.

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2 Repentance therefore, which the Hebrewes call TSHVVAH from turning againe, and the Greeks *Metanoia*, from the changing of the minde, may bee thus aptlie defined.

3 Repentance is the true conversion of our lyfe vnto God, proceeding from the true and sound feare of God: whereby, the sinner leaving the follie of sinne, commeth home againe, and changeth the former purpose of his mind into a better.

4 Two things are diligentlie to be noted in this definition: the one (where we speak of the conversion vnto God) that ther is requyred a renewing, not onlie in our workes, but also in the very soule it self, which then doth cast off the olde man, when as, it bringeth forth the fruits of works that are answerable vnto the renuing thereof.

Therefore, the præposterous endevours of hypocrites are to be reprehended, who externallie make a shew of outward repentance, when as in the meane time, they never go about to vntie the bundels of iniquitie, which they haue within thē.

5 The other, in that we teach, that it ought to arise from the true feare of God. For the soule of a sinner must be tuched with the sense of Gods judgment, before such time as it can be drawn to repentance. For such is the obstinacie of our flesshe, that vnlesse it be bruised with threats, as with a hammer the slothfulnesse thereof will neuer be amended.

6 Now of Repentance there are two parts, Mortification of the olde man, and the quickning of the Spirite.

7 Mortification of the old man, is the abolishing of our natural corruption, which is done by the Spi-

rite of God. and is by little and little, perfected by the same.

8 The quickning of the Spirit, or the gift of the newe man, we define to be that power, which by little and little, comming into the place of the abolishing of our naturall corruption, (as the day succeedeth the driving away of the darkenes) maketh that after we haue knowne and allowed the will of God, wee beginne to doe and to will, that which is good.

The Papisticall diuision of Repentance, into contrition of the heart, confession of the mouth and satisfaction of the deed, we allow, if it be rightly expounded: but we refuse the same, as altogether false and vngodly in that sense that they bring it vnderstand it.

9 For they doe vnderstand nothing else by the contrition of the heart, then that biting, whereby it doth gnaw the conscience, either when it standeth in the feare of the judgement, of God, or of man, that hangeth ouer it, or when it suffereth the punishment imposed by men.

10 But we call that a contrite heart, whereby the conscience is marueilously grieued indeede, and that not without the biting of sinne, but properlie by the inspiration of the holie Ghoste: not so much for fear of punishment, as because a man hes offended his God, and by reason of the hatred of sinne the which heavines, the Apostle, that he might distinguish it from the other, which begetteth desperation, calleth sorrow or heavinesse according vnto God

11, Againe, most foule and most contumelious a-

gainst

ainſt the grace of God, is that other error of theirs whereby, they make that biting of ſinne, which is altogether deadlie, vnleſſe it bee healed by the grace of God, to be a part of that puniſhment, which ſhuld be paied as a recompence for ſinne.

12 So alſo wee acknowledge, that the Scripture doth make mention of a double confeſſion: The one done either vnto God alone, and that either priuatlie by one man, or publicklie by the whol church, or that which is done vnto God and the Churche, by thoſe who haue offended the Church by ſome publicke ſcandall or effence: the other whiche is done vnto our neighbour, beeing hurt by ſome priuate injurie.

13 Now, this latter confeſſion haue the Papiſtes, contrarie vnto the whole Law of God, turned vnto an auriculare confeſſion: ſetting down a Law, wherby with vnſpeakable tyrannie, they haue bound miſerable conſciences to recken vp their ſinnes both all and ſome that they haue committed, in the eare of the ſacrificing Prieſt.

14 The puniſhments alſo called *epitimia* of the Græcians, being ordayned not for euerie one, but for thoſe onelie who ſinne with the publike offence of the Church, and who haue their cauſe made knowne before the Presbyterie, not that any ſatiſfaction ſhould thereby be made vnto God, as thogh the penaltie were ſatisfied, but to the end that the pride of the ſinner being beaten downe, the Church might haue a ſure teſtimonie of repentance (thoſe puniſhments we ſay) haue the ſaid Papiſtes changed, with manifeſt impietie, into certaine formes of pœnalties, that partlie are full of ſuperſtition,

and

and partlie altogether blasphemous: which als they teache to bee such a satisfaction of the penaltie in the presence of God, as deserueth remission of sinnes.

15 Vnto this most foule delusion, they ioyne an other two fold errour: to wit, Purgatorie, and Indulgences, whereas Indulgence was nothing else in the first, but some mitigation of the severitie of the Canons, whereby vpon good grounds, some favour was shewed vnto those that had offended, least they shoulde haue beene swallowed vp with ouer much heavines.

We detest therefore that whole fable of Purgatorie, as beeing an execrable impietie, and meere contrarie vnto our free reconciliation by Christ.

16 The Lawe is properlie the object of repentance, as the promises of the Gospel are of faith. Therefore to speak properlie, Faith is the Mother, and not a part of Repentance.

17 Yet if by Repentance we will vnderstand the whole change of man vnto better, we acknowledge, that faith is a principall part thereof, wherby a man is changed from beeing an vnbeleeuer, to bee a beleeuer.

18 Now we rightlie gather by the former things that Repentance is a meere gift of God: and that it is ridiculouslie said, to arise from our naturall free-will, seeing by nature we are seruants vnto sinne.

19 And seing that the flesh doeth in some sort remaine in vs, two things do follow thence: first, that continuall Repentance is required of vs, as long as we are in this life. Secondlie, that Repentance is ac-

cepta-

eptable vnto God, not by any merite thereof, but nly by his meere free mercie.

20 We condemne the Novatians, who deny Repentance vnto them that are once fallen.

21 And the Anabaptists, who dreame, that they haue attained vnto a perfect degre of righteousnes, in this life.

22 And that ouer great severitie of the Cannons, who did exclude the Ministers of the Church, after they had once made publike repentance, from all hope of being receaued againe.

Defended by *Daniel Doolegianus* a Low-countrieman.

Cal. Doc

OF THE CONCEPTION OF IESVS CHRIST. XLVII.

Seeing wee haue sufficientlie spoken of the person and office of Christ, and also of the Lawe, which bringeth vs vnto Christ: wee think it meet now, particularlie to handle those things, out of the Creede of the Apostles, which Christ in the performance of his office hath done for vs, beginning with his conception in the wombe of the Virgine.

1 BY Conception wee vnderstand, that which was made within the Virgine, namelie, that indeede, & essentially shee should begin to beare in her wombe that sonne of God which was true God and true man.

2 Neither was that man formed, anie space of time before the person of the Word was vnited vnto him: but that Man began to bee at the one and the verie same moment, that it was personallie assumed

med by the æternall Worde,

3 This humanitie was, and shall continue forever, a true and a perfect humane nature, in regarde both of the bodie and soule, being then made, when it was conceaued in the wombe of the Virgine, and not before.

4 That æternall person also of the worde, or of the Sonne of God, Coessentiall with the Father, is the true person of the Sonne of God.

5 In this Conception, which was a beginning in time of that personall vniting: the one nature did not simplie assume the other: but the person of the Sonne, took vpon him the natur of man in that one particular man: and did præferre it vnto the dignitie of the person of the Deitie. Wherein, notwithstanding do remaine, both the verie natures, and also their proprieties, whereby they are that which they ar, distinguished without anie confusion or separation.

6 Whereas DAMASCEN then doth call, the person of Christ whollie considered, a compound person, because he is God and man, his wordes are warilie to be taken. For the parts concurring together, for the making of some third thing, which of it selfe is not, (as the soule and the bodie in the making of a man) doe of themselues exist before the third thing made of them is existent. But in the person of Christ, the Deitie of the word, doth not onlie sustaine the consideration of the one nature: but euen of the whole person, attributing this vnto that man, that hee doeth subsist in the very Sonne of God, and is not 'man alone of himselfe. For, otherwise there shoulde bee one person of the

Sonne

onne of GOD, and another of the Sonne of an, neither whereof, could of himselfe be the Mediatour.

7 The parts furthermore, that properlie make p the whole, are compounded together: But the Deitie can admit no composition, seeing it is most erfect: and therefore in this conception, it did præfer that man vnto the dignitie of the Divine person: but so as nothing was added thereby vnto the worde, but rather, that that man did receaue this personall dignitie from the Worde: whereby, it is come to passe, that (as wee haue saide,) hee is exalted aboue the Angels, the natures yet remaining.

8 Therefore Christ was rightlie said by the Fathers to bee greater then himselfe, and lesser then himselfe.

9 Now this assumed bodie, was made out of the substance of the Virgine Marie, according vnto the promises made by the Prophetes, in which respect, he the very same, who is the Sonne Coeternall and Coessentiall with the Father, is truly the sonne of Adam, out of the stock of Abraham and David, Coessentiall also with his Mother.

10 This conception, the effect whereof, was the personal vnion of the word, and that man, culd not possibly be wrought by the power of anie Creature.

11 Furthermore, Christ is said in the beleefe, according vnto the Scriptures, to be conceaved of the holie Ghost, which is as the Angell *Gabriel* doth expound, the power of the moste high, and the third person of the Deitie.

12 Yet can not Christ bee said therefore, to bee

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the Sonne of the holie Ghost: for in this conception the holie Ghost, doth not sustaine the consideration of the Father, who begat of his owne substance, but of a cause forming the flesh out of a matter taken els where.

13 Yet is this conception the worke of the whole Trinitie, but distinctlie considered: for the Father doth send his Son into the flesh: the Son is conceived in this flesh, the holie Ghost doeth forme this flesh, out of the substance of the Virgine.

14 Although that that Virgine, blessed aboue all women, was yet the daughter of ADAM, and therefore infected of her self, with that vniversall contagion of all mankinde: whereof also vndoubtedlie shee brought forth some fruits. Yet notwithstanding the flesh of Christ, was in no wise polluted with that contagion: but as the Angell witnessed, hee remained from the very first moment of his conception, a most pure consubsisting habitation of the æternal Sonne.

15 For the holie Ghost, when he took the substance of the Virgine, did altogether cleanse the saide substance from all corruption, before such time as hee turned the same into the seed of mans flesh.

16 In this most pure flesh, was placed also a most holie and a most pure soule, that Christ alone should be that true holie one of the Lord, making holy all his members for euer: of whome the Levitical high-priest was onelie a type.

17 We condemn therfore the Samosatenians, who will haue Christ to be a bare man.

The Arians & Servetians, who gainesaie his coessentiall and coæternall Deitie.

The

The Marcionites, and the Manichæes, who change the flesh of Christ into a bare shew.

The Schuengfeldians, who attribute vnto Christ a heauenlie bodie.

The Appollinarists, who affirm, that the Word was in stead of a soule, vnto the fleshe that was assumed.

The Nestorians, who deuide the person.

The Eutychians, who both consound the natures, and mingle together their Essentiall properties.

The Monophysits, who in stead of the Vnitie of the person, did place the Vnitie of the natures.

The Vbiquitaries, who with *Eutiches* do define the personall Vnion, by a Reall effusion of the properties of the Deitie into the humane nature and with *Nestorius*, doe define the same by the Co-operation of the natures, and with the Monothelites, to bee onely a power proceeding as it were from God and man.

The Papists, who affirme the Virgine Marie to haue bene conceaued without originall sinne, (and in maintayning Transubstantiation) do overthrow whatsoeuer they holde aright concerning the truth of the flesh of Christ, and the personall Vnion.

And their doctrine also, who placing heere vpon earth an essentiall Consubstantiation vnder bread and wine, do strike vpon the same rock of confusion.

Defended by *Dauid Piolens* of Lions.

D.V. W. Dec.] Piotaeus.

OF THE NATIVITIE, CIRCVMCISION, AND BAPTISME OF CHRIST. XLVIII.

In the former Principles wee haue done with the conception of Christ, now wee are breefly to deale of his nativitie,

1 EVen as these wordes of the Creede of the Apostles, (Conceiued by the holie Ghost) doe set forth the purifying of the seed of the Virgine, to the end, that the bodie of Christ, might bee pureli formed thereof: So these wordes, (Borne of the Virgine Marie) doe declare vnto vs, the bringing forth of Christ into the world by the said Virgine, and so his Nativitie.

2 We say that Christ was borne, (when as the vsuall tearme of Child-bearing, common vnto all other men being fulfilled) the Virgine brought foorth Christ, that word of the Father, & the son of *David*.

3 For he which was conceiued, was also borne: The Virgin Marie therefore is iustlie called the Mother of God, though shee bee not the mother of the Deitie. And we do iustlie condemne *Nestorius*, who made a vaine distinction betweene the mother of Christ, and the mother of God: as being things opposite the one to the other.

4 Of the sure perswasion of this nativitie, we reap a double profite: the one, that hence we learn, that the worde, (yet without the laying aside of his Diuine nature, or anie conversion or mixture of the same) hauing taken vpon him our flesh, our soule, & our minde, that in all thinges, (sinne excepted) hee might be made like vnto his brethren, began to bee God and man.

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The Arrians therefore are to bee condemned, who denie our Saviour Christ to haue had an humain ſoule. And the Apollinariſts, who deny him to haue had an humaine minde.

5 The other, that by this meanes we might bee aſſured, that Chriſt, according to the fleſhe, is from thoſe Fathers, of whome *Marie* came, that is, from *Adam*, *Abraham*, and *David*. Vnto whome it was peculiarlie promiſed, that the Meſsias ſhould come of their ſeede.

6 He was alſo borne, (as it muſt needs bee) according vnto the fore-telling of the Propheres, of a Virgine that was vnknowne of man, becauſe otherwiſe he could not bee borne a pure man, and ſo hee himſelf ſhould haue ſtood in neede of a Mediatour. The Iewes therefore are to be condemned, who holde againſt the Chriſtians, that it was not needfull, that the Meſsias ſhould be borne of a Virgine but that he ſhould be the ſonne of ſome King, or of ſome Prophet.

7 The Virginitie of Marie after her Childe being, to wit, that as it is moſt certaine, that before her Child-bearing, ſhe was vnknown of man: ſo alſo ſhe remained a Virgine after the ſame vnto her dying day, is religiouſlie beleeued: yet ther is nothing expreſlie found concerning this point in the holie Scriptures, neither doth it belong anywayes, vnto the myſterie of our ſalvation.

8 In this place we do not only refuſe, but vtterly deteſt all filthie queſtions, and ſuch as are moſt vnagreeable vnto ſo holie a birth.

9 Chriſt beeing an infant, and bounde in his ſwadling bandes, after the manner of all other men

that are borne, cried in his swathes, as also hee did truly suck milk: it behooued also, that his bodie & his humane wisdom (though it made greater growth in him then in other men) and his experience did grow as he did increase in years; in so much as, God woulde not haue the lawes of nature to bee broken in these things.

10 Christ therefore, at that time had a Childes bodie, and afterward a mans, finite, and having the instrumentall parts thereof, and therefore circumscribed in a place, the which essentiall qualities of a true bodie, hee neither did at anie time, nor euer will cast off.*

They erre therefore, who teach, that the body of Christ can be everie where, and yet his humanitie remaine stil vnviolated: neither doth it follow thence, that the natures are separated.

11 That bodie even vnto his death, was subject vnto humaine infirmities, and so of it self subject vnto corruption, though it neuer felt the corruption of the graue: but after his Resurrection, he laide aside all those infirmities that were brought vpon mi for sinne, and euen the naturall life it self.

Whence Manes is convinced with Marcion, and those whom they call Doxitae, who teach, that Christ in deede neuer did, or coulde suffer any thing, and that hee did onelie beare men in hand that he suffered.

12 This Natiuitie was the beginning of the open humiliation of Christ, whereby, he made himselfe of no reputation: namely, when taking vpon him the forme of a Servant, he truly came into this worlde, euen as his death and buriall was the last part of the same.

13. Fur-

13 Furthermore, in that hee was circumcised, and baptised, it was not done therefore, because he in himselfe, needed to be made cleane by them, as though before he were polluted, but that we should learne.

14 First, that the whole force, both of the circumcision of the Fathers did, and of our Baptisme doth depend vpon him, as being hee, by whome the Sacraments are trulie made the signes of our reconciliation with God.

15 Secondly, that hee was the Saviour, and the Mediator, both of the Fathers that were circumcised, and also of vs that are nowe vnder Baptisme.

16 Thirdly, that he came therfore into the world not to break, but to performe the Law, and perfectlie to fulfill it, euen in the least points.

17 Fourthlie, that he is the knot and the band of both the couenants, although he abrogated the old by the newe.

18 Wee then condemne their blasphemie, who thinking that Christ was born a bare man, do teach that in his baptisme, he was first of al made partaker of the holy Ghost, and therefore, that hee is called God onely in name.

Defended by DANIEL CHAMIERVS Occitanus.

D. V. 3 non. Ian.

OF THE PASSION AND DEATH OF OVR LORD IESVS CHRIST. XLIX.

Hauing handled those things which appertaine vnto the Conception and Nativitie of Iesus Christ our Saviour: we are to come vnto his passion.

1 AS soone as the WORD, that æternall Sonne of God, taking vpon him mans flesh, was brought forth into this world, he began euen then to performe the mysterie of our salvation. Neither had it sufficientlie profited vs, that Christ had only bene borne, vnlesse also he had performed whatsoeuer was required to be done, that wee should be reconciled to God.

2 The will of the Father consisted in these points first, that in him, mans natur being perfect and pure from all sinne, shoulde most holilie, most perfectlie and most fullie fulfill all the righteousnesse of the lawe. Secondlie, that by the whole course of his life hee should take vpon himself the punishmentes due vnto our sinnes, and pay the ransome of them by a full satisfaction.

3 Therefore, whereas in our beleef, wee go presentlie from his nativitie to the suffering of the crosse, thereby (setting down a part for the whole) is comprehended what soeuer Christ suffered, even from the verie moment of his conception, vnto the day that he was deliuered into the handes of the Iudge, and that not without cause, seing this was the last & especiall act of the suffering of Christ for vs.

4 By his passion in like sort, we vnderstand also al those sorts of injuries, wherwith the Euangelists do write, that he was reproached, and his punishmentes aggravated.

5 In those sufferings of Christ, we consider three things especiallie.

6 And first of all, both that fearfull hatred of God against euery transgression of the Law, which could

in no wise be appeased, but by a most perfect satisfaction.

8 And also that vnspeakable loue of God towards man, who sent that only begotten Sonne of his, that whosoeuer should beleeue in him, should not perish, but haue euerlasting life.

8 Next, wee are to consider the instrumentes which the Lorde vsed to effect so great a worke: and they were most euill: namelie, *Sathan*, *the Priestes*, *Iudas*, and *Pilate*, (for, who but such as were most wicked, could finde in their heartes, to accuse or condemne him that was moste innocent) yet the LORDE vsed them in such sorte, as by their meanes, he brought to passe that woorke, which of all other the woorkes of God, was the moste holie and the most admirable: that is, the Redemption of his Elect: and as for the instrumentes, who sinned not by compulsion, but wilfullie, and against their owne conscience, hee alloted them vnto most just condemnation.

Thirdlie, wee consider the effectes of that sacrifice: namelie, the force of that moste perfect obedience of his, even vnto the death of the Crosse, whereby, wee are clad with such a righteousnesse, as the Lawe of God requireth: and also, the most full satisfaction for al our sinnes, wrought by this oblation once offered, whence doth follow remission of sins freelie, in respect of vs.

Wherefore the Papists do erre most foulie, who besides the onelie passion of Christ, go about to place their owne merites, and the merits of saints as a needful supply of the said passiō, or as though Christ was therfore borne, that hee might powre

into vs the force to merit æternall life of our selues.

10 Nowe seing Christ was true man, that is, consisting of a true soule, and of a true body of a man: he had a body subject vnto outward passions, and therefore, hee bare most greeuous sufferings in his body, to the end, that hee might trulie deliuer vs, euen in respect of our bodies.

11 Nowe, in respect of the soule, he was stricken thorow with most vnspeakable anguishes and torments: yea, he suffered in his soule, the most horrible and fearfull burthen of Gods wrath, that hee might deliver our soules from the everlasting torments of Hell.

They therfore are to be condemned, who haue affirmed, that Christ either did not suffer, as the Simonians, or that hee did not trulie, but supposedly suffer, as the Marcionites and the Manichæes did.

12 The Diuinitie notwithstanding, which was personally vnited vnto the humanitie that was assumed, did not depart therefrom in the time of the passion: but it so farre with held it selfe, in not shewing the force thereof, vntill that his soule did vnspeakablie apprehend and feele the wrath of God, then the which nothing can be imagined more horrible, the burthen whereof, he had neuer bene able to sustaine, vnlesse at the last, hee had bene strengthened to gaine the victory by the same Deitie of the word.

13 Iesus Christ then, to speake properlie, suffered in his body and in his soule: yet notwithstanding, we may truly and Christianly say, that the Lord of glory was crucified, deade, &c. not that the Deitie did

suffer

ffer, (for the Diuinitie is impatible) but that this body and this soule, is the proper body and the proper soule of the WORD.

We do detest therefore, both the open Eutychians, who as they confound the proprieties & the natures: so they hold, that the Deity did suffer: and also the close and secret Eutychians, who are compelled in deede to confesse, that the Deitie did not suffer, but yet do hold, that the communicating of the proprieties of the God heade and the Manhood, are reall: euen in respect of the natures themselues, and therefore, that the WORD in respect of it self, did suffer some thing.

14 That base estate of the WORD, whereby he made himself of no reputation, not in himselfe, but in the flesh which was assumed, was especially seene as it were with the eies in his Passion, wherein the eternall Sonne of God as we may say, forgetting himselfe, if I may so speake, did hasten of his owne accord vnto such a punishment.

15 The condemnation of Christ vnder CAIPHAS and PONTIVS PILAT, which is a matter of no smal moment and consideration, went before the punishment which he suffered. For when as we could not stand before the Tribunall seate of God, Christ appeared before the seate of the high Priest, and although he was at the first pronounced innocent by PONTIVS PILATE: yet was he by and by condemned to be hanged vpon the Crosse: the just for the vnjust, that he might set vs free from the judgment of God the Father.

16 The kind of punishment whereunto hee was judged, was the crosse: then the which, there was no

thing more ignominious, even by the Law of God, to the end we might knowe, that hee was not onely dead, but also made a curse for vs.

17 Christ therefore being the true and the onely Priest, performing the worke of the Mediatourshippe, as all the shadowes of the Law did prefigure him, carying about with him that Tabernacle of his body, entered once into the holy place, whereupon the Altar of the Crosse, hee once offered himselfe a Sacrifice and a brunt offering vnto his Father, by shedding his most precious bloode, he I say, being the Priest, the Sacrifice, the very redemption, ransome, and propitiation, and even all these things for ever.

Wee detest therefore with all our hearts that blasphemie, whereby the Papists are not affraid to affirme, that Christ is as yet daily offered vnto his Father, reallie and indeede for the quick and dead, by the sacrificing Priest: then the which blasphemie, nothing can be more execrable.

18 Nowe Christ by his death, hath abollished both the first and the second death vnto his Elect. The first death, not that he hath fully destroyed the same, but that he hath chaunged it in such sort, as it is no longer a punishment of sinne, or an entry vnto the other death, but a passage vnto æternall life.

19 The latter indeede, in respect that hee being dead, did altogether put it vnder his feete, and openly triumph ouer the same: wherefore also wee are no longer to feare it.

20 By the death of Christ, wee vnderstande the true separation of his soul from his body: the which soule (as hauing it in his owne hands) whom hee had

fulfil-

fulfilled all these thinges which were foretspoken of the Prophetes, concerning his satisfaction for vs, & hauing performed all the solemnities of the true expiatorie sacrifice, he willingly calling againe and againe with a great cry on his Father, gaue vp.

21 Yet was not the Diuinitie of Christ therfore separated in his death, either from his body or from his soule: but it was alwaies personally vnited vnto both, in such sort, as that band of the personall vnion was neuer broken.

Wherefore some haue not taught aright, in giuing out that Christ by his death ceased to bee man.

22 Lastly, besides all the fruites which we draw (as hath bene shewed) from the passion, crosse and death of Christ, this is not the least, that by the benefite and power of them our old man suffereth, is crucified, and quite brought to nothing with him.

Descended by Anthonie Thysius a low cuntry man

V. Col. Tob.

OF THE BVRIAL, AND DESCENSION OF CHRIST INTO HEL. 1.

1 ALL these things that Christ suffered or did for our cause, are in the second part of the Apostolicall Creed, comprehended in the actions of his humiliation or exaltation.

2 The actions of his humiliation, are either of his secret or of his open humiliation: of his secret is his conception: all the rest euen vnto his Resurrection are of his open humiliation.

3 We

3 We haue hitherto dealt, concerning the acts of his secret humiliation, & also, concerning the soure first heades of his open humbling, his Natiuitie, Passion, crucifying, and death: the two latter aboue named do yet remaine: viz. his Buriall and his Descension into hell, the former whereof, belongeth vnto his body, the latter vnto his soule, as afterward wee will speake.

4 The Buriall of Christ is to be expounded, even as the wordes themselues do sound, wherein are to be considered: First, the persons who buried Christ: Secondly, the forme and maner of his burial: Thirdly, the end: Fourthly, the effects: Fiftly, the place, Sixtly, the time he remained in the graue.

5 The Persons who buried him, were *Ioseph* of *Aramathea*, and *Nicodemus*, who hauing obtained the body of Christ of *Pilate*, did annoint the same with balme, and wrapped it in fine linnen, and afterwards buried it: In all which points, we haue a singular example of faith, & also of Gods prouidence, hereby making a way to the resurrection of Christ.

6 The forme of his buriall, consisteth in his annointing, (the which in respect of God, was a type of that liuely smel flowing from the deth of Christ) his winding and laying in the graue, which were assured testimonies of his death.

And here wee are not to conceale their notable delusion, who not onely superstitiously, but also ignorantly and foolishlie, do in Sauoy offer a certain linnen to bee worshipped, wherein Christ should bee wrapped in the graue, the which they also foolishly call a handkercherffe or napkin, wherein the whole

body

body of Christ is painted: whereas the Iewes according to their custome, do onely binde the heade in a Napkin.

7 The endes of this buriall are manifold. For first of all Christ would therefore bee buried, that hee might be declared to be trulie dead. 2. That hee might persue death, flying as it were, vnto her innermost denne. 3. That he might make our buriall smell of the liuelie sauour of his death, and so driue away from vs the horror of the graue. 4. That by this meanes, he might leaue a sure testimony of the resurrection.

8 The effect of the buriall of Christ, is first of all this that as dying, he overcame death, and persued this victory of his, that hee might deliver his body from the effect of death, that is, from being turned into dust: euen so, by the same power of his, hee might bring the bodies of his members vnto eternall incorruption. The other is, that euen as the buriall of that body, which was assumed into for vs, a spirituall, and an æternall life, was a certaine continuance of death, so is it vnto vs a pledge of the spirituall death of the old man, dying in vs by little and little: in which respect we are said in Baptisme to be buried with him into his death.

9 Neither is the bodie of sinne weakned in vs at a moment, but by continuall progresse doeth daily more and more languish, vntill it bee made altogether without strength, which shall then be, when we shall perfectly rise againe.

10 He is said to be buried in a fielde, neere vnto the place where he was crucified, and that in a new graue cut out of a rocke, that it might bee clearlie manifest,

manifeſt, that he was truly buried: and therefore, alſo that hee roſe againe, and not ſome other in his ſteade.

11 As concerning the ſealing and watching of the graue, both came to paſſe by the great prouidence of God: namely, that the moſt extreame enemies of Chriſt, by whoſe ſeale and guard, the Sepulchers was made ſafe, might be compelled againſt their willes, to confirme the Reſurrection of Chriſt, that by and by followed.

12 It was not neceſſary, that the time wherein hee lay in the graue, ſhould in every point bee anſwerable to the type of Ionas: but wee are to knowe, that (Chriſt haſting as it were vnto the victorie) the Scripture is woont, by ſetting downe a part for the whole, to giue the name of ſome whole thing to the beginning and end thereof. So Chriſt being put in the graue, at the latter end of that day, which went before the Sabaoth, lay in the graue the whole Sabboth, according to the cuſtome of the Iewes, which account a naturall day, from Euening to Euening, and roſe againe the beginning of the next, which was the firſt day of the weeke.

13 Concerning this Article of the deſcenſion of Chriſt into Hell, it is manifeſt, that there is no mention made of either, in the Nicene or in any other of the ancient Creedes, and *Ruffinus* witneſſeth, that it was not read in the Church of Rome.

14 No man therefore ought to woonder, if ſome queſtion be made of the meaning thereof.

15 That the Creed, which is called the Apoſtles, was written by the Apoſtles themſelues, before they departed from Ieruſalem, every one of them bring-

ing

ng in his seuerall Article, it is a meere fabulous tale, s the very number of these Articles do shewe.

16 Yet it is cleare, that they were faithfully and ruely gathered out of the preaching of the Apoles, and accounted euen from the most ancient ime, as a square and a rule of faith.

17 Now their opinion is very probable, who do ake these words, (he descended into hell) if this Arcle was at the first in the common Creed, expresd in so many wordes) not for any distinct Article, ut for a summary comprehension of the last and owest degree of Christs humiliation, which should e pointed out by the wordes of suffering, crucifyng, death and buriall: as this kind of speach is somimes in the Scriptures Metaphorically vsed for the owest estate of anguish and dejection: So that, (He uffered, was dead, buried, and descended into Hel) hould be but one Article of Faith.

18 But who can beleeue, that the Fathers of Nicene, and so many Synods that afterward followed, nd the very Church of Rome it selfe would haue ashly blotted out this Article, if it had beene written in so many words in the common Creed.

19 Either of the two therefore must needs bee ecessary: namely, that either this kinde of speach, in that sense that we haue spoken, though familiar nto the Hebrues, was not yet receiued in all Churshes, as being ambiguous and not necessary: seeing it was sufficiently vnderstood by the former, and so by a little and a little, grewe out of vse, or that this Article also, was then inserted into the common Creede, when as their opinion, which hath bene of auncient time, had by degrees taken place, who

thoughe

thought that the ſoule of our Sauiour Chriſt, being ſeparated from his body, went into I know not what place, where the Spirites of the beleeuing Fathers ſhould haue their aboad.

20 But this opinion, though it hath bene of a long time receiued, by a common & an old growen error, cannot be confirmed any wiſe by any teſtimony of the Euangelicall hiſtory, but is manifeſtly ouerthrowne thereby, ſeeing it is very apparant by the words of the Euãgeliſts, that the ſpirit of Chriſt, being departed out of his body, was there receaued into whoſe hands he committed it when hee gaue vppe the Ghoſt, that is, into the place of eternall bleſſednes, whereof ſpeaking vnto the theef, he ſaid: (This day ſhalt thou be with me in Paradiſe.)

21 Nowe, that there was any place allotted vnto the Spirits of the Fathers, that departed before the incarnation of Chriſt, whence afterwarde, the Spirite of Chriſt comming thither indeede, ſhould bring them with him into heauen: it can in no wiſe be confirmed by any colourable teſtimony of the Scriptures: Neither would the Euangeliſts haue omitted any ſuch thing in the ſtory of the paſſion of Chriſt: But this opinion ſeemeth to ariſe, partly, in that many ar written to haue riſen, either by Chriſt, or with Chriſt: partly, out of the *Pſalme* 16.8. which *Peter* citeth, *Act.* 2.25. and out of two other places alſo of 1. *Pet.* 3. wrongfully interpreted.

22 Out of this error, ariſe two other that ar more abſurd, the one of thoſe, who being led by the miſvnderſtanding of the words of *Peter*, thought that the ſoule of Chriſt went indeede into Hell: to the end, that as in body he had preached the Goſpell

vpon

vpon earth, vnto those that were liuing: so also hee should preach the said Gospell in his spirit, vnto the spirits of those that were dead, as though, that after death, there were any place left for preaching and repentance.

23 The other errour is of those, who dreamed that the Spirit of Christ should go vnto the soules of the damned, that hee might there also suffer in his soule, the paines ordained in Hell for the damned: as though that the soule of Christ, whilest it was in his body, did not beare those punishments for our sake, as both that horrible agonie, which he sustained in the Garden, and also, that fearfull crie (My God my God, &c.) which vpon the Crosse made Heuen and Earth to tremble, doe beare witnesse: or as though, that speache (It is finished,) wherein our whole hope consisteth were vntrue.

24 But we (omitting the whol controversie, concerning the putting in, or the blotting out of this Article) do simply vnderstand, by the Descension of Christ into hell, those thinges, which Christ beeing made a curse for vs, suffered in his soule for our sake in those torments especially, which were so greuous as nothing culd be no not imagined more horrible.

25 By the word *Descension* therfore, is not meant any remouing from a higher place to a lower, because that can properly agree neither vnto the Deitie, which is every where, nor vnto the body, which of itself lay dead in the graue, neither vnto the soul, which beeing commended vnto the Father, was straightway in Paradise, after it was separated from the body.

26 Newe the word *Hell*, which in the Scripture

is diuerſly taken, ſignifieth neither the Graue, becauſe that explanation ſhould bee ſuperfluous and obſcure: neither yet the place of the damned, as it is cleare out of the former Principles.

27 Therefore, this Deſcenſion of Chriſt into Hell, which had an end at his death, went before the Article of his Burriall: but yet it is placed after the ſame in the order of ſpeache, euen becauſe it was thought meet, to ſet downe in one tenor of ſpeach, whatſoeuer did belong to the humiliation of his body.

Defended by *Hillarie Fautrart* an Engliſhman of Guernſey.

[31 Dau. Fautrarius]

Propoſitions diſputed vpon aboue others.

OF CHRISTIAN PRIESTHOOD. 11.

1 Like as no man can be partaker of Chriſt, but he that is partaker of his benefites, ſo all that beleeue indued with Chriſts benefits, they ought to take vpon them, a certaine co-likenes, as it were, *ſymmorphoſin*, that in both, the members may bee conformable to the heade.

2 The office of Chriſt is threefolde, Propheticall, Prieſtlie, and Royall: but now omitting theſe two, we ſhal entreate of the Prieſthe, which Chriſt hath perfitelie accompliſhed: and whereof Chriſt, in a parte, maketh vs partakers.

3 The old figures vnder the Lawe, haue ſhadowed out this our Prieſt. For the Prieſtes, and chiefly the High-prieſt, and the Sacrifices: haue prefi-

gured

gured both the Priest himself Christ, and likewise that sacrifice which Christ offered.

4 *Melchisedech*, before the Priesthood of *Aaron* was constitute, did beare the figure of Christ (as all sacrifices from the beginning of the world did) and signified somewhat more largelie, then *Aaron*, that is to say, the Royall dignitie joined with the Priestlie, and a perpetuitie joyned with the same, with some other mysteries, pertaining to the person of Christ.

5 He was not brought foorth as a type of Christ by the holie Spirite in *Dauid*, and by the Apostle to the *Hebrewes*, in respect he went out to meet *Abraham* returning from the battell with bread & wyne: but in respect hee was called the Priest of the moste high God, and had blessed *Abraham*.

6 For this cause the authour of the Epistle to the *Hebrewes*, having to declare the Priest-hoode of Christ, and the worthines thereof, he instituteth a comparison of the Types with the thing it selfe, that of them both, compared together, the Priesthood of Christ, may clearly appeare.

7 That comparing consisteth of two members, that is to say, of an agreement, and of an disagrement.

8 Nowe, albeit the sacrifices of the olde Testament, instituted for the sacrifice of Christ, served to signifie the same vnto the Fathers: notwithstanding they could not both stand together, but the sacrifice of Christ hath abolished those former sacrifices which the Apostle earnestly endevoureth to proue.

9 Indeed, it is to be graunted, that the Church of the newe Testament, is not destitute of those

helpes, which may bring in mind, nourish and sharpen the memorie of the benefits of Christ. But thet ought not to be had anie reall, and externall sacrifice of them.

10 For the Christian Church, acknowledgeth but one onelie, which Christ, that is, the Priest offered vpon the Crosse, yea, and that once, neuer to be iterated again, neither by Christ, nor anie other.

11 And as Christ onelie, was the meet Priest for the sacrifice of the new Church: so the forgiuenesse of sinnes, the new birth, and other spirituall benefites, are altogether to bee ascribed to this sacrifice onelie.

12 This is one of the principall parts of Christs Priesthood, to offer a sacrifice: for to teach the people indeed, pertained to the Priests, but it was cómon to them with the Prophetes: and it is more hand somelie comprehended vnder the Prophetical office of Christ.

13 Beside this part of the Priestlie office, there is also another: to wit, to pray for the people, or to intercede for them by prayer vnto God.

14 Christ likewise fulfilled this faithfullie and perfitelie in this earth, to the last breath, yea, not so much, as his verie enemies by whome he was crucified, being excepted.

15 And presentlie now in the heavens, his bodie having left the earth, he hath not left off this part, albeit he doth the same after a diuerse maner.

16 For hee interceedeth no more for vs, as an humble and abiect servant, casting himselfe downe (vpon his face) before him, but as ruling ouer heaven and earth, and as sitting in great glorie at the right

right hand of the Father, exhibiting the vertue of his once accomplished sacrifice, and opposing it to our sinnes.

17 Yea, this Priest-hood of Christ, is the foundation of all the Priest-hood of Christians: moste firme, certaine, and perfite in the selfe: but vpon which ours is very weaklie and imperfitelie builded in this life.

18 This Priesthood of ours is in some respect, of another sort from the Leviticall, and yet notwithstanding, in another respect, common with the Levites. It is of another sorte, in respect wee offer not outwarde sacrifices: It is common, in respect, that the Levites also offered themselues a liuing sacrifice to God, and not they onely, but all the godly whosoeuer at any time pleased God.

19 Therefore our sacrifice consisteth in no outwarde sacrifice, but in the oblation and consecrating of our owne selues, that is, in a true conversion. Therefore among Christians Eucharistic all sacrifices, that is of praise, and not propitiatorie ought to be vsed.

20 And it belongeth to all Christians alike, so that none of the faithfull may bee frustrate of this royall Priesthood, but euen therewithall they may be demed to be the heritage or lot of Christ, and to be heires of his benefites.

21 The Papistes not beeing content with those things, they haue brought into the Church of the newe Testament, ane externall sacrifice, which they point out by the name of the Masse, according to their owne pleasure, trimming the same with many ceremonies borrowed for the most part from the

Ceremoniall Lawe, and impiouſy they ſet downe the ſame in ſtead of the holy Supper.

22 For it repreſenteth by certaine externall rites, the Legall Ceremonies and ſacrifices, yet neuertheles it ſurely altogether diſagreeth from them that in the meane time, we paſſe ouer thoſe things, which appertaine to the conſtituting of the woorſhippe of God: for they indeede ſet before our eies, as it were the purging of our ſinnes to bee done by Chriſt: but this maketh the offering already done by Chriſt to be of none effect.

23 Acording as the multitude of the ſaid Papiſts hath alſo overladened the Church of Chriſt with many burthens, partly brought out of the olde Teſtament, partly taken out of the Gentiliſme.

24 But nowe in the meane time, wee ſtriue not concerning the beginning of the Maſſe it ſelfe, howſoever it be called, and from whence ſoeuer the ſacrifice of the Maſſe be driuen, which is offered, as they themſelues ſay vnbloodely for the quick and the deade, it altogether lacketh teſtimony of the word of God, and it is found out and brought in by force onely by the raſhnes and decrees of men.

25 Yea, and moreouer, it is conuicted out of the word of God, of abhominable Idolatrie, and of ſuperſtitious Wil-worſhip, whileſt the bread and the wine is alſo worſhipped with the diuine worſhippe, (*Latreias*) and is called the liuing fleſh of Chriſt, & the whole Godhead by them.

26 For it fighteth directly againſt the nature of true ſacrifices, and it purchaſeth to the followers and louers thereof eternall perdition.

27 It is ſo farre off, that it ſhould ſatisfie for the quick

quicke and the deade, and that it should mitigate the angery God against sinners.

28 Therefore it was not onely not to be obtruded vnto the Church of God as a necessary sacrifice, but also at this present, it is not to bee holden for a thing indifferent, albeit by a long custome it be confirmed, yea much rather it is to bee vtterlie abhorred, as the death of Christianitie, and the chiefe foundation and nouriſher of that Antichristian pest.

29 Out of this easilie it may bee judged what Priests Christians ought to be, that is, it behoueth all Christians, to defend the dignitie of that royall Priesthoode, and what on the other part is to bee thought of the Popish sacrifice.

Additions

I Finallie, neither the sacrifice of the Masse, neither yet any other beside the sacrifice of thankesgiuing, ought to bee receiued in the Christian Church, albeit it be vnder the shewe of neuer so long a custome.

II Neither yet can it be defended by the authoritie of the Bishops of Rome: Concerning whome that Proposition of the Romish flatterers is most false, and repugning to experience it selfe. That they cannot erre in things concerning faith.

Defended by *Bartholomæum Coppenium* of *Rostock*.

Propositions disputed vpon aboue others.

OF THE WORTHINES AND effectualnes of the Sacrifice of Iesus Christ, opposed vnto their weak and vnperfit corrupt grounds, who labour to take vpon them the protection of the Reprobate. LII.

1 IT hath bene spoken of Christ his Priesthood: nowe it followeth, that we speake of the Sacrifice and worthines thereof. Now the Sacrifice is the sufficient and effectuall propitiatorie offering of Iesus Christ, accomplished according to the eternall counsell of God, for the sinnes of all the Elect.

2 There are two partes thereof: That solemne Praier for remouing of all euill, Iohn 17. Heb 5.7. And the offering of the body it selfe. Heb. 10.12. We say that those (two partes) were shadowed out by the Ceremonies of the old sacrifices, and are so coupled together by a sure bond, that the one cannot be without the other.

3 Wee affirme according to the consent of the Scriptures, Articles of the Faith, and testimonies of the vniuersal Church, of the more pure Antiquitie, and likewise of the Diuines of our time, that both the partes, yea and also the whole sacrifice was accomplished for the Elect onely, to the forgiuenesse of sinnes and imputation of righteousnes.

4 The Scripture prooueth the same, by Gods eternall decree, the execution therof: and by cleare testimo-

testimonies, shewing that Christ finished that sacrifice, not by a sudden chance, but according to the eternall purpose of God, concerning the saving of the Elect. Esay 53. 10. Iohn 13. 4. 17. 4. Act. 2. 23. and 4. 28.

5 Hee hath given ouer vnto his Eternall Sonne according to the eternall purpose, which standeth in Christ Iesus our Lord, Ephes. 3. 11. the elect only, whome hee hath purposed to adopt for his sonnes, to be kept, Ephes. 1. 5. Iohn 3. 35. 6. 39. 10. 29. he hath fore ordained to these onely, the Mediatour before the foundation of the world was laid. 1. Pet. 1. 20. 2. 18. 1. Timoth. 2. 6. who should redeeme them, being fallen, by his pretious blood, and so should keep them who were lost in Adam. Matth. 18 11. Coloss. 1. 19. Genes. 17. 4. &c. which is prooued by the holy Scripture.

6 This decree, as God hath purposed it, so hee hath put it in execution both in the old and newe Testament: hee hath promised the Mediatour, to the end hee might be a Sacrifice for the sinnes of the Elect, he hath represented his satisfaction to the Elect onelie, by the sacrifices and the rest of the offerings. Exod 22 48. for those shadowes pertained vnto the Church, which in Christ represented the Electe.

7 God in the newe Testament hath sent his Son into the world, after that the full time was come, as he had promised to the seed of *Abraham*. Luk. 1. 73. Rom. 4 Gal. 4 9. The Sonne came to do the will of the Father, Psal. 40. 8. Heb. 10. 7. To those whome he loued, Iohn 3. 16. and 13. 1. Who are not of the world, but are chosen out of the world. Iohn, 15. 19.

That

That they might liue by him. 1. Iohn 4 9. Who is the reconciliation for our sins, by the which God hath made manifest his loue toward vs, Iohn 10. and 9.

8 First then hee came to the lost sheep of Israell Matth. 15.24. That is to them that beleeued in Israell, Iohn 10. 16. Thereafter to other sheep, whome it behooued him to bring in. Iohn 10. 19 That is, to the faithfull of the Gentiles, and so to the whole Sheepfolde, or to the whole worlde of the Elect. 1. Iohn 2. 2. That hee might giue his life for many. Matth. 26.28. To the end they might haue life, and that the sheepe might encrease, Iohn. 10 10. That he might saue sinners, of whome *Paul* was the first. 1. Timoth. 1.15. That is, that he might giue vnto the beleeuers eternall life: Iohn. 6. 40. That hee might feede the people of Israell, and bring peace to the men who wer beloued, that is, that he might enrich them with perpetuall happines. Luk. 2. 14. 9. The Fore runner likewise went before Christ, that hee might prepare his waies, and that he might giue the knowledge of salvation through the remission of sinnes to his people, that is, that hee might conuert many of the Children of Israell, and prepare a people for him.

10 Christ preached the mysteries of heauen, which the faithfull onely vnderstood, Matth. 13. 11. He had power to forgiue sinnes but to the beleuers. Mar. 2. 5 Matth. 9. 2. He called the Elect onely. Ioh. 6. 65. All those that were wearie, Matth. 11. Not the righteous but sinners to repentance, Luk. 4 32 He was a Mediciner, but to the sicke, not to the whole, Luk 5. 31 He sent his Disciples not to the worthie but to the vnworthie. Matth. 10. 5.

11 He

11 He gaue the giftes of healing to the beleuers, or that were to beleeue, Luk. 4 25. Mar. 6. 5. &c. Now we say, that these were the figures of remission of sinnes. Mat. 8 17. and 9. 6. Iohn. 17. 20.

12 He sent his Disciples through the whol world to preach the Gospell for the Elect of all Nations. Now to preach the Gospell, is to declare the remission of sinnes. Iohn. 20. 23. To the beleuers for their saluation Mar. 16. 16. Through Christ crucified. Act. 13. 38. 1. Corinth. 1. 23. Which preaching is declared in deed among all Nations, but for the obedience of faith it is offered to all, but it pertaineth to the faithfull onely, to whome it is the sauour of life, and the ministerie of righteousnes.

13 At length he offered himselfe for vs, that is, for all the faithfull, and he took our sinnes vp, being made manifest to abolish sinne, one sacrifice offered for sinne, he hath taken away our sinns, he hath redeemed and sanctified vs, and he hath consecrate those who are sanctified for ever.

14 Of this wee conclude, that Christ hath accomplished all that, which either he himselfe or by his did perfitlie, in great dignitie, and by a most speciall force, for the saluation of the Elect only, which we proove also by the places of the Scripture.

15 Therefore, vnto whome the death of Christ pertaineth, to those likewise the scripture affirmeth to pertaine all heavenlie blessings, (which wee say, are both distinguished among themselues in deed, and likewise in the degree of perfection and beginning) to their finall deliverance, so that by the righteousnesse of Christ, yea and that imputed, the righteous are confirmed, annointed and sealed vp, having

uing gotten the earnest of the Spirit in their harts, Rom 5.9. Iohn.4.14. Rom.11.27. 8.32. 4 24. Neither shall they euer come into judgement, but they shall passe from death to life. Iohn. 5.24 Not withdrawing themselues into destruction, but beleeving to salvation. Heb. 10.39.

16 For no man can separat the purgation of sin, from the very reall and actuall blotting out of the same, likewise from the imputation of the restored againe righteousnes in Christ, and inheritance flowing from thence, vnlesse he be ignorant of the scripture: For that purgation vttereth clearlie, that reconciliation, justification, and vinification (albeit they be distinguished in maner foresaide) are benefites most straightly conjoined & inseparable. From hence the Apostle saith, that the justified are delivered from sinne and serue righteousnes. Rom. 6 18. and are saved. Rom. 5.9 Rom. 8.3 Ephes. 4 32. To whome there is condemnation, because they are in grafted in Christ, who for sinne condemned sinne in the flesh. And againe, God hath forgiuen sinne to those which are in Christ.

17 Therefore Christ hath accomplished not onlie a part, but the whole satisfaction fully and by an exceeding great force, for those, whom he hath deliuered from sinne by his death, and for that cause, the righteousnes of Iesus Christ is imputed to him whose sinnes are forgiven, yea happines and al heauenly benefites are communicated to him in maner fore spoken.

18 Hee died for our sinnes, according vnto the Scripture. 1. Corinth. 15.3. That is to say, for the transgressions of the people of God. Esay. 53.8. bearing

ing the sinnes of many, that is of the beleeuers. Therefore he hath borne and healed the sinnes of the Elect alone.

19 For he came, that they onely might see, who see not. Iohn. 9. 38. Hee hath laid downe his life for his freends, Iohn 15, 13. And for the sheep that were giuen him, not for the world, hee that was crucified giueth life onely to the commers, beleeuers, & those that are giuen him. Iohn 6. He hath redeemed the Church onely by his owne blood. Acts 20. 28. But the enemies of the crosse shal haue for their end destruction, Philip. 3. 18. Hee hath compassion onelie vpon all the chosen, Rom. 11. 12. Hee hath saued those onely, whome hee hath called by an holy calling. 2 Timoth. 1. 9. All the Sonnes are to bee blessed in Abraham onely, nowe all are not sonnes, but the remanent which are saued. Rom. 9. 7. 27. Rom. 8. 32. 33. 34 Christ is dead, risen againe, and intercedeth for vs: And God hath giuen his Sonne to the death for vs the chosen: Christ likewise hath loued vs, and hath giuen himselfe for vs, that is, hee hath loued the Church dearlie, and hath laide himselfe out for the same. Ephes. 5. 2. 25.

20 Then next is to be considdered, that the Elect onely are sanctified by the willing oblation of Christ. The Disciples only who remain in the word, are freede by the trueth from the slavery of sinne, which abideth sinners. The chosen only are washen and cleane, & haue all things common with Christ: The Father and the Sonne knowe the Elect onely, for their offences Christ was giuen, vnto whom the righteousnes of Christ is imputed, and who beleeue in Christ and leaue of to sinne.

21 Also

21 Alſo by the obedience of one, many are made righteous. Rom 5. For hee died for the elect Iewes and Gentiles, that hee might gather together into one, the Sonnes of God who were ſcattered. Iohn. 11.52. He ſuffered for vs, and he bare our ſinns, and hee healed vs, who are the choſen generation, the royal Prieſthood, an holy Nation, &c. 1. Pet. 2.9. The ſtone refuſed by the builders, is made the heade of the corner, with the Nation vnto whome the kingdome is giuen. Matth 21. 42 coupling them together who pertaine to ſalvation, that is, the beleeuers Act. 4.12. 1. Pet. 1.6. and 1.5. Thoſe comming vnto him as liuelie ſtones they ar builded, that they may be a ſpiritual houſe, an holy Prieſthood, to offer ſpirituall Sacrifices.

22 Moreouer, Chriſt is the Mediatour of a Teſtament, which is eſtabliſhed vpon better promiſes. Heb. 8.6. Nowe, the promiſes were made to them and to their Children, even to as many as the Lord had called, Act. 2.39. The ſumme of thoſe promiſes is: I will be a God vnto them, and they ſhall be a people vnto me. Heb. 8.10. Thereafter, hee is the high Prieſt of good thinges to come, who obtained eternall redemption by his owne blood, he purgeth the conſciences of theſe, forwhom he offered his blood. Heb 9.12.17. Alſo he is the Mediatour, whoſe death interceeding, theſe which are called to the redemption of their tranſgreſſions, receiue the promiſe of the eternall inheritance.

23 He made ſuch a Teſtament: Hee that eateth my fleſh, and drinketh my blood, hee abideth in me and I in him, he hath eternall life, becauſe he beleeueth, and I will raiſe him vppe, Iohn. 6. The Teſtator hath

hath sealed vp that by the Sacrament of the Supper by the signe of bread and wine, and by his death intervening, he hath ratified the same. To whom therefore the Testament belongeth, to them onely also the death of the Testator belongeth, that is, Christ to the end hee might take away the sinnes of many, and deliuer the chosen from that wrath to come, he was offered Heb. 9.17. Heb. 9.27.28. 2. Thess. 1.10.

24 Therefore, God through his Son hath made the Testament with the Elect onelie, and for the sacrifice of Christ he remembreth not their sinnes any more. They onely also haue the libertie to enter into the Sanctuarie, because the bloode of Christ hath opened that way to all for whome it was shed. Heb. 10.19. At this time we shal leaue other places.

25 From thence it is manifest, that the Articles of the Faith witnes the same: for the faithfull alone who hath faith onely beleeue, that Christ died for them, that they haue remission of sinnes and eternall life. Nowe because they beleeue by true faith onely, they alone likewise haue remission of sinnes and eternall life, and because they haue those blessings, Christ hath suffered for thē, & in respect they alone haue the same, for them only he hath suffred.

26 And that the whol vniversall Church likewise approoues our minde, the Confessions of the Faith declare, referring faith to the Church: for so hath the Confession of the Counsel of Nice: Who descended for vs men, and for our salvation: And, was crucified for vs. The which thing also, *Athanasius* Symbole expoundeth, he suffred for our salvation. Now *Damasus* Creed hath thus: The Son in the last time, came down from the Father, to saue vs, and to fulfil

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the Scriptures. In this mans death and bloode wee beleeue that we are throughlie cleansed. The confession of the Counsell of Ephesus hath thus: Wee beleeue, that the same Iesus Christ in the last daies was borne of the Virgin Mary for vs and our salvation. The confession of the Counsell of Chaledon hath thus: for our cause, and for our salvation hee was made man. Nowe in no place it is saide by any Counsell, for all men, both Elect and Reprobate.

27 Weeneede not gather togeither all the sayings of the more pure antiquitie: Notwithstanding, we shall bring out of *Augustine* one testimonie: *The beginning therefore,* saith he, *having taken vpon him a soule and flesh, he purgeth the soule and the flesh of the beleuers. And a litle after: In that the carnal ar weak, wee could no waies perceiue, vnlesse wee had bin cleansed and purged by him, by this thing wee were, and we were not: for wee were men, but wee were not righteous. Nowe in his Incarnation mans nature was, but righteous and not sinfull. This is the Meditation by the which the hand is streatched out to these that are fallen and lye.*

28 What *Luthers* minde is (whome many testimonies declare to haue rightly taken both the parts of Eternall Predestination, as likewise the slauishe will, and other common heades depending eache vpon other) of these places it appeareth. *I pray not for them onely, but for them also, which shall beleeue in me through their worde,* hee meeteth an obiection, saith he, *naming and comprehending vs the Gentiles, & he containeth in this prayer, all the whole Christianitie vntil the last day, that through his power, he may come to that place, from whence the worde of the Apostles*

was

was to come, and whereſoeuer it was to bee receiued through faith, no place or perſone being excluded: And this is our hope, confidence, and chiefeſt treaſure, &c. And in that ſame place, *Chriſt is forced to ſay, Surely, O God, thou art iuſt, doing righteouſly and iuſtly betwixt the world, and thoſe whom thou haſt giuen me out of this World, keeping this difference: To wit, in reſpect thou ſeparateſt thoſe, and bringeſt them vnto mee, that they may be and remaine where I am, neither yet letteſt thou the other alone, as they are worthie, permitting them to runne headlong into deſtruction, becaus neither by counſell nor by aid can they be holpen.*

29 Out of the grounds laid downe we affirme, that he accompliſhed no part of the ſacrifice for the Reprobate. Indeede, hee is ſaide to haue praied for his enemies. Eſay 53.12. Luke 23.34. but euen as not according to the ſame force, euen ſo not according to the ſame maner: for he praied for theſe who were to beleeue through the word of his Diſciples, according to the Prieſtly office. Ioh.17.20. and that indeede by an exceeding great force. Act.2.37. and 3.17. But he praied for the Reprobate through very humane compaſſion, and he wept, ſeeing their ſtifneckednes, Luke 19.41.

30 Likewiſe, innumerable abſurdities, and the iſſue not anſwering make this manifeſt: for they neither haue remiſſion of ſinnes, nor hope of eternall life: neither yet Chriſt by his death attained to his purpoſed end, which the Scripture deſcribeth. 2. Timoth.2.14. 1.Pet. 2.24. 3.18. Likewiſe Gods decree had bene weake, and the end of the ſending of his Sonne vncertaine, Chriſt alſo, and the whole Scripture had bene taken with a lie.

31 The benefits of God bringing ſalvation, ſhuld haue ben without faith, out with Chriſt, among the which, the benefite of reconciliation is of ſuch importance, ſo that it is ſet down in the Scripture for the ſorme and higheſt cauſe of bleſſednes, which as it followeth the cleanſing of ſinne, ſo it followeth the other benefits of God, Rom. 32. 1. Rom. 4 6.

32 Moreouer, God againſt his will ſhould offer vnto the continuall reſiſters his benefits, in reſpect, he is onely rich to all them, by whome he is incalled, and they onely receiue his benefites, who in true faith and repentance ſeek the ſame. But the wicked perſevering in vngodlines, they refuſe all the giftes of God, laid before vs in Chriſt. Luke 13. 34. Matth. 25. 26. 21. 42. Therefore, they are not worthie of the Supper of the great King, neither yet come they vnto it: They are called, but not choſen, and if any of them come, in the meane time, he lacketh his wedding Garment, becauſe they take offence at the Word, and they fall vpon the ſtone, refuſed by men, and are ground to powder. Matth. 20. 16. and 22. 2. 1. Pet 1. 18.

33 And it ſhould be ſaide againſt the Scripture, that men are nevertheles condemned, for whome Chriſt hath ſatisfied, or that no man is condemned for ſinne s, and ſo that no judgement ſhall be, which crieth continually, that the wrath of God abideth the wicked for their ſinnes, and for thoſe alone they are damned.

34 Becauſe many who are to bee condemned, cannot be convinced of infidelitie: we affirme that the ſame in it ſelfe, is not the cauſe of condemnation, but in ſo farre, as it is the greateſt of all ſinnes

almoſt

almost: nowe by it selfe, it maketh men to bee convinced of their owne conscience, and to be without excuse, and so it shall be a witnes against them, that the wrath of God abode vpon them for sinnes, by which they made manifest, that they delighted in the same, in respect they vtterlie refused the medicine in plaine contempt, and for the same they vnderly the condemnation.

35 That no difference should be betwixt the called, and the chosen: yea, and moreouer, there should be no eternall election or reprobation, but that all things should come to passe by chance, and according as the matter fell out, so God should be said to choose or refuse the same.

36 Likewise, the whol heresie of *Pelagius*, should be called back again into the Church: And it should be necessary impiously against the Scripture to set downe, that God so farre as lay in his power would the salvation of all men, and that he doth all things by his exceeding great Almightines, but that in the meane time he can effectuate nothing, vnlesse man will the same. And because the will of men should be the measure of the will of God, that God beeing bound to the same, should wait vpon their consent, who should haue such partes in Conversion, that they could resist God drawing them, and God not working with them, they should attaine, retaine, or refuse, according to their pleasure, the benefites of Christ Iesus.

37 That God therfore, is one changing with the time, and bounde to the second causes. That hee knoweth not the willes of men. That hee is impotent. Shortlie to conclude, that God is no God, but

the seruant of men: That Christ hath died in vaine: That he is the seruant of sinners: A weake Mediatour: And that I keepe silence of other infinite inconveniences: No man could be certaine of the remission of sinnes through the death of Christ.

38 Therefore wee testifie before God and the whol Church, that that forgedly wanteth a ground and was neuer heard of: to wit, that Christ should haue died aswel for all the vngodly, as for the faithfull. And that no man is condemned for sinnes, but for Infidelitie alone, fighteth against the Scripture, the Articles of the Faith, the Confessions of the Church vniversall, against all sinceere antiquitie, & Luther, (whose Disciples amongst the rude multitude, these men vaunte themselues to be, who defend those absurdities) that it is blasphemous, vngodly, false and absurde, and that it hath bene forged in the braine of some giddie headed contentious sellowe, and that it is nowe defended against common reason, by some saucie, malapert men, to whome it is a pleasure to stoppe the edifying of the Church of Iesus Christ: From the which vnhappie forged lie, we professe our selues to abhorre from al our hearts.

Additions.

1 Wee affirme, that the Apostle setteth downe. Rom. 5. 12. *Adam* as the figure of Christ, and the roote of the whole world. Rom. 12. both of the Elect to death alone, Rom. 15. and likewise of the Reprobate to death and condemnation. Rom. 16. 18. And againe he setteth down Christ as the opponed type to Adam, and the roote of the Elect alone to righteousnes

eousnes and life eternall. Rom. 5.19. That he compareth likewise Christ the Authour of righteousnes and life, to his owne alone with Adam the Authour of sinne and death to all that hath fallen, in a thing like and vnlike, so that he adjoineth all the lost vnto Adam, but the chosen alone to Christ.

II The Scripture calleth sinners, vsing the vniersall tearme for every ones signification, or the whole band or citie of these who haue fallen in Adame of the Elect, either of the citie of the Reprobate, men, the enemies of God, the world, &c. We affirme therefore, that that, as also many indefinite speaches in this purpose, even as the circumstance of the place, the conference and expounding of the Scripture, or the effect of the thing maketh it cleare is to be restrained to the proper subject, according to the example of the scripture, with *Augustine*, who maketh it evident out of the Scripture, that there is the own vniversalitie both to the chosen and to the Reprobate.

III In that phrase, Christ hath died for all sufficientlie (as the School-men speake) there appeareth to be a hard forme of speach: For if thou either respect the counsel of God, or the effect of the passion or both, no waies hee hath died for the wicked: Otherwise wee confesse, that the oblation of this one man is of so great force, that it might haue bene sufficient to haue satisfied for infinite worlds, (if so many there had bene) much more for every singular man, if God would haue had compassion on all and had sent his Sonne for all.

IIII Because Christ by his sacrifice hath accomplished aboundantlie, and by effectuall and exceeding

ding greate force, al things which belong to the ſituation of thoſe to whome hee was ſent: Therefore we ſay that his death was ſufficient.

V To conclude, wee ſay that neither any abſurditie or inconvenience followeth this doctrine of ours, neither the phraſe of ſpeach which we vſe.

Defended by *Enoch Himmelius* of Stolpen, in Pome.

OF THE RESVRRECTION OF IESVS CHRIST. LIII.

1 Hitherto wee haue heard Chriſt his combate with death: wherein hee might ſeeme to be overcome by death, becauſe it ſo farre preuailed againſt him, as it threw his dead body into the graue.

2 Nowe we are to ſpeak of Chriſts victory ouer death: the beginning whereof, was the preſeruation of his dead body in the graue, vncorrupted: and that without the help of any art of the Apothecarie.

3 His full victory manifeſted it ſelfe in the reſurrection of his bodie: ſeeing that life is directly oppoſite vnto death.

4 Nowe that onely is ſaide to riſe againe, which lay downe, and therefore, neither the Deitie nor the ſoul of Chriſt roſe againe. Yet notwithſtanding, the reſurrection after a ſort doeth appertaine vnto the ſoule: namely, in that reſpect, that by the reſurrection it was reſtored againe vnto the bodie, that is, vnto his proper inſtrument.

5 Heere it is alſo gathered, that the ſame very bodie which was laid in the graue roſe againe.

6 The reſurrection did aboliſh none of the eſ-

sentiall qualities of the body: of which sorte are, to haue a quantitie, and to be finite: whence followeth that it is also enclosed within the compasse of the members thereof, and is contained in a place.

Wee do condemne therefore the Eutychians, who held that hee had a bodie, that was not bodilie: and the Valentinians, who said that it was an aierie bodie: and the Marcionites, who turned his true bodie vnto a shadowe, both before and after the Resurrection.

7 By the same reason also doth fal to the ground that invented forgerie, both of Transubstantiation and Consubstantiation, as being altogether repugnant vnto the truth of the body of Christ.

8 Christ was the first that rose hauing swallowed vp mortalitie, and remooued at once all the infirmities of the naturall life from himselfe: although that after his resurrection he did trulie eat & drink, that he might make vs fully assured, that hee tooke vpon him againe a true body.

9 Christ (which is proper to him alone) rose againe by the power of his owne Deitie, and not by any borrowed strength, or by the force of any Creature.

Therefore his Resurrection is a most true demonstration, that he was trulie God.

10 There was great cause why Christ shoulde rise the third day, and not before: lest that if he had risen sooner, his death should haue seemed to bee but fained, or if he had staied longer in the graue, the faith of the Elect might haue bene hazarded.

11 The Resurrection of Christ was necessarie to the accomplishing of our salvation, because that

as it behoued him to suffer the death due vnto our sinnes, so also it was needfull that death should be overcome by him, that he might bring vs vnto eternall life, being deliuered from mortalitie.

12 It was agreable also vnto the justice of God, that Christ should enjoye eternall glory, euen by the condition of the legall couenant, which is, do this and liue.

13 The Resurrection of Christ is a sure pillar of our Resurrection, because the Church is as it were, the complement or filling vp of Christ: and therefore taking away that heade of Christian Religion, vaine were the preaching of the Gospell.

Therefore we detest from our hearts the Saduces and al Philosophers, that haue denied the Resurrection of the flesh.

14 The doctrine of the Resurrection hath bin continually held in the Church of God: the which also, though it do depend vpon the omnipotencie of God onely, may yet in some sort, by laying down some sure grounds and Principles, be probablie gathered by humaine reason.

15 Our bodies shal not be two in number after the Resurrection, but the very same body that lay downe in the graue shall rise againe.

The opinion therefore which *Iohn* the Bishop of Ierusalem held concerning the taking vp of an other bodie is worthely condemned.

16 The Resurrection of Christ doth propetlie belong vnto the Elect: seeing the wicked are to rise againe not by the vertue of his resurrection, but by the just judgement of God vnto eternall damnation, euen by the force of that penaltie, which God added

dded vnto the commandement he gaue to *Adam*; he day that thou shalt eate, thou shalt die the eath, euen the first and the second death,

17 It is no wonderfull case, that Christ after his esurrection did not openly manifest himselfe vnto ll men: for as there is a time of mercie, so is there time of judgment with God.

18 Christ proued his Resurrection vnto his Disiples, by all kinde of arguments: as, by the testimoies both of Angels, of Women, and of Men vnto home he presented himself aliue, euen in the same odie that was marked with the scarres of the oundes: adding thereunto also the testimonies f the Prophets.

19 Vnto all these things hee adjoined his conersation which he had with them for the space of urtie daies, least either a shorter time should not ffice, or if hee had continued longer, hee might eme to haue risen to such a life, as he lead heere the first.

20 Hitherto also belongeth the maner of his apearing, which was in some respect naturall: that it ight be manifest, that neither his resurrection nor is glorye did take from him his true humanitie, hereby hee is, and shall be our brother for ever: d yet notwithstanding supernaturall, that all ight know him, hauing laide downe this naturall fe to be vnto vs, the first fruites of a spirituall and n æternall.

21 Nowe, seeing both this hystorie of the Resurection, and also testimonies of the Prophets which re-tolde the same, were published openlie and in e audience of as many as would heare, not onelie

of

of the Iewes, but of all other people, and was alſo confirmed by all kinde of miracles: it muſt needes be, that neither the Iewes, nor any other people can complaine, that Chriſt after hee had riſen againe, did not offer himſelfe to be ſeene of them.

22 And ſeeing that Chriſt came to ſaue his Elect vnto life, both ſoule and body: and that his reſurrection is his true and full victory: it followeth, that that ſpirituall reſurrection (whereby it commeth to paſſe that our ſoules being ſpiritually vnited vnto Chriſt, the old man beginneth to die in vs, and being by little and little to bee worne away, is buried, and the new man riſeth againe) doth depend vpon the reſurrection of Chriſt: that even as Chriſt after his reſurrection, and not before (as far as hee is our heade) began to liue that eternall life, after he had overcome all the infirmities of this naturall life, which (ſinne excepted) hee had vndergone for our ſakes: ſo that qualitie of an vncorrupted life being begun in our ſoules while wee liue heere, and proceeding farther, after the diſſolation of this bodie, is at the length to be fully perfected, when the reſtitution of our bodies ſhall be accompliſhed: and ſo the Elect ſhall liue that eternal life with Chriſt, the type of which benefit is the Sacrament of Baptiſme vnto vs.

23 Now, even as the Spirit of Chriſt paſſed from the Croſſe into Paradiſe, at the very ſame moment that it departed out of the body, and thence returned into the bodie, that whol Chriſt in reſpect that he was man, might afterwardes glorified ſo wee do beleeue that their ſpirites, who die in the Lord, do ſtraightway depart vnto God, there to enioye

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that measure of glory that is appointed for them: vntill that they being adjoined again vnto the same bodies (which will bee the very same in substance trulie corporall, though in a farre more excellent estate) shall liue vnder Christ their head for euermore.

We do condemne therefore, both that fable of Purgatorie fire, & also their doctrine, who dream that the soules of the departed, are a sleepe, vntill the last day of judgement.

Defended by *Beniamin Cressinius* of *Burgundie*.

D.V. 21 Feb.

OF CHRIST HIS ASCENSION INTO HEAVEN. LIIII.

Seeing the Article of Christs Resurrection hath bin alreadie opened: it nowe followeth, that wee deale with his Ascension into heauen.

1 AS the Scripture doth teach, that the death, resurrection, and burial of Christ were true, and not fained: so, the same doeth testifie, that his Ascension into heauen, was not onely visible, but also local.

2 For although, the word *Ascending*, is sometimes figuratiuelie spoken concerning God: yet in this article of the Faith, it is taken in his proper and naturall signification, in such sorte, that by it is expressed a passage, from a lower place vnto a higher, which is pointed out by the name of heauen.

3 Whereas in the Scripture, there is mention made of a threefolde Heauen: wee affirme, that the higheſt

higheſt of all, is heere to be vnderſtood: wherein is the ſeat and eternall habitation of the ſoules of the faithfull, and where alſo, Chriſt is exalted aboue all Creatures.

4 And although, he be trulie aſcended into heuen yet doeth it not followe thence, that hee is no more preſent here with his Church for the gouernment thereof: ſeeing that the ſaid Aſcenſion, doeth onely appertaine vnto that nature which is finite, and contained in a place: that is, vnto his humanitie, and not to his Diuinitie, which is every where alwaies preſent, and can be contained in no certain place, ſeeing it containeth all things. For as *Auguſtine* hath ſpoken very notablie, the body wherein Chriſt roſe, muſt be in one place, where as his truth is every where ſpread abroad.

5 Hence wee gather, that hee is not nowe vpon earth, in reſpect of his Manhoode: ſeeing hee hath once aſcended into that place, whence the Scripture doth teſtifie that he will not depart, vntill the reſtitution of all things, and in no other maner neither, then he did aſcend.

6 Yet we ſay, that God and man did aſcend, becauſe that his humaine bodie was taken vp by the power of the Deitie, which was vnſeperablie joyned with the humain nature, and now remaineth thereafter a manner vnknowne vnto vs.

They are deceiued therefore, who holde, that Chriſt according vnto his humaine nature, can be at the ſame time both in heauen and in earth. And thoſe alſo, who avouch that his fleſh is every where, and all thoſe in a worde, who bereaue his body of the eſſentiall, and as *Damaſcen* ſpeaketh

of

of the Caracteristicall properties thereof: that is such as are markes of a true body.

7 Nowe, where as Christ after his Ascension, was seene of *Paul* and *Stephen*: that vision was extraordinary, & a peculiar revelation: So that from thence it cannot bee gathered, that Christ was not in that place whereunto he ascended.

8 This Ascension furthermore, was as it were, a certaine triumph after the victory gotten ouer the enemies of mankind which he ouercame.

9 The end of this triumph is diuers and manifold: First of all, it testifieth, that the work of our redemption was finished vpon earth, the which hee would seale by this magnificall and royall triumph, which for this cause is called by *Augustine*, a confirmation of the Catholicall faith. For by this meanes Christ hath gotten, vnto the immortall and incorruptible life, not an earthly, but an incorruptible & eternall mansion.

10 Secondly, that there should be extant a most cleare testimony of the Diuinitie of Christ, by the which his humanitie, was taken vpon high, whence also it appeareth, that he consisteth of two natures.

11 Thirdly, that hauing ouercome death, hee should enjoye that glory, which was prepared and ordained for him before the foundatiō of the world was laid: not according to his Deitie, but according to his humanitie, the glory whereof appeared then, when a new ghueſt as it were, entered into heauen: to wit, (the man GOD) the which thing, the Angels had never seene before.

12 And although the man Christ was glorified by his Resurrection, in such sorte, as there was no-

thing

thing wanting vnto him: yet this Aſcenſion, was a more certaine ample poſſeſſion of that glory.

13 Fourthlie and laſtly, that hee might prepare a dwelling for vs in heaven: and not onely prepare it, but alſo allure vs thither, that wee might followe him by an ardent deſire and affection, while wee are in this life, and here vpon earth ſeeke thoſe thinges that are aboue.

14 Now, even as Chriſt was borne for our cauſe dead for our cauſe, &c. So he aſcended into heaven for our cauſe.

15 The fruite and profite therefore, which ariſeth to the faithfull out of this Aſcention, is manifolde. For firſt, wee are thereby vndoubtedly aſſured, that we ſhal once, namely at the laſt day, aſcend alſo into heaven: For where the head is, there the members alſo ought to be, and the Aſcention of the members ſhall be ſuch, as the aſcention of the head was (ſaue that he aſcēded by his own power, where as we ſhall aſcend, not by our owne, but by his vertue:) For our bodies ought to be faſhioned like vnto his glorious body, as the members vnto the head.

16 Secondly, after this Aſcention, was the holy Ghoſt giuen vnto the Apoſtles: Next, were other giftes from heauen beſtowed vppon men, and the Church furniſhed with things needful for the ſame.

17 Thirdly, hereby a way is opened for vs vnto our heauenly cuntrie, from whence wee fell by the meanes of *Adam*.

18 Fourthlie and laſtlie, his Reſurrection confirmeth our faith: For heereby wee are aſſured, that our ſoules ſeparated from our bodies, even before the Reſurrection, ſhall paſſe to no other place, then where

where Christ is, that they may liue for ever in blessednesse with him.

Defended by *William Querinus* Tarbiensis.

D. V. 6 Mart.

OF THE SITTING AT THE RIGHT HAND OF THE FATHER ALMIGHTIE. LV.

1 SEeing whole Christ, that is, Christ personally considered, or in respect that hee is one subsisting person, is saide to sit, and that the action of sitting, cannot in the proper signification thereof, agree vnto the Deitie in it selfe, we must needs conclude: that sitting, properlie taken, can in no wise agree vnto the Deitie.

2 And although, it may be properlie applied vnto that other nature of Christ, which is corporall in that sense, that sitting is opposed vnto the standing or the mouing of the bodie: yet we must not think, that that glorious bodie of his, though it be truly circumscribed and contained in a place, doeth either continually stand, sit, or moue: For all these things are grosse and curious matters, neither are they so particularly to be applied to the estate of that life.

3 That which is added concerning the right hand of God, is much more to be taken Figuratiuelie, as whereby those thinges are attributed vnto God, which are proper vnto man: seeing that God, who is without a bodie, hath neither right side nor left, as being altogether immeasurable and infinite.

4 By this kinde of speache therefore, beeing taken from the custome of Kings and Princes, who

are

are wont to make a shew vnto their subjects of those whome they will haue to be in equall dignitie with them, and by whome they exercise their gouernment, by placing them in a most honourable seate: that is, at their right side, or at their left: by this kind of speach, I say is meant, that Christ hath receiued all power both in heauen and in earth, as hee himselfe the best interpretor of his owne wordes doth expresse. Mat. 28 18.

5 This power as farre as he is God, Coeternall with his Father, hee receiued not first, after the resurrection of his flesh, but enjoied it from all æternitie, common with his Father, of whome hee receiued his Sonne-hood from æternitie.

6 Yet because, not in himselfe, distinctly considered as farre as he is God, but as farre as he personally joined to himselfe the forme of a servant, subject vnto all our infirmities (sinne excepted) he seemed in some sort, vnto the time of his Ascention, to haue cast off his owne Majestie (which in the Scriptures is expressed by the word of Descending) therfore, he is also in the same respect, saide to be exalted vnto the right hand of the Father: or restored (as far as it appertaineth to the manifesting thereof) into the same Majestie, which hee had with the Father before all worldes.

7 There is another consideration of his humain nature, the which (hauing trulie, and not in shewe most powerfullie accomplished the office of his infirmitie) became Conqueror, Ruler, and triumpher: and hath gotten a perpetuall government ouer all creatures, both for the preseruation of his, and the perfecting by degrees the worke of their saluation,

and

and also, for the vtter overthrowe of his enemies, and this is it that is ment by his sitting at the right hand of the Father.

8 And even as the hypostaticall vnion is not therefore dissolved, because the properties of the humanitie are distinctly attributed thereunto: even so his glorification being distinctly considered in the saide humanitie, doeth not inferre, that there should either be two Christs, or two sittings at the right hand of God.

9 Yet is not the humanitie by this means made equall with the word, either in substance (which is the proper error of *Eutyches*) or in authoritie, as the Vbiquitaries do nowe hold: because that that government, whereby Christ as he is man, hath all things subject to himselfe, aswel in heaven, in earth, as vnder the earth, is limited within the compasse of Creatures, excepting him saith the Apostle, who hath made all things subject vnto him: that is, the Father, with whome, as the Word hath the one and the same essence from eternitie: so hath he the one and the same power fullie in common with him, in so much, that the fathers haue said truly, that Christ in respect of this government also, is both greater and lesser than himselfe.

10 False also and blasphemous, is that Vbiquitarie and all present Majestie of the essentiall humanitie of Christ, which they seeme to haue sharplie gathered from this sitting at the right hande of the Father: for besides, that by this means the truth of the flesh of Christ is manifestlie abolished: It is a foolish thing, to reason from the power of his flesh vnto the essence thereof: that is, to holde that the

essence of his humanitie, doth reach as farre as the power thereof, where as the very faith of that Centurion, so much commended by our saviour Christ, *Matth.* 8. 10. doeth on the contrary side teach vs, that it is meere follie to inclose his power, within the bounds of his essentiall presence.

11 Nowe this kingdome and government, hath Christ already perfectly obtained, as having gotten a name aboue all names: but in his mysticall bodie, that is, in the Church, it is but only in some sort begunne, neither shall it be perfected in the said body before that last daye, (when as all the enemies of Christs glory, and our salvation being eternallie ouerthrowne and cast downe) God shall be all in all, that is in his Saints, in whome now he is onely but something, whether we respect them being aliue or deade.

12 That government of Christ therefore, doth nowe consist in two things: that is, partly in the subduing both of his own children, and also of all their enemies: and partly, in bringing his, by little and little to perfection by the power of his Spirite, and the administration of that other part of his æternal Priesthoode: that is, in the strengthening of them, by his intercession with the Father, even vntill that he hath together with all his Elect, celebrated an eternall triumph.

13 This intercession of his, consisteth especiallie in that efficacie of that oblation of his, made once to his Father: the force whereof is this, that the Father looking vpon all his Elect in his Sonne, by whose blood hee is reconciled vnto them, doth imbrace them evermore with a Fatherly affection:

partly,

partly, in that as all the praiers of the Saints, being as yet Pilgrimes here vpon earth, are conceived in the name of Christ: so he presenting himselfe vnto his Father in heauen, as the onely Mediatour doth sanctifie those prayers, and make them acceptable vnto God the Father.

14 Vnto these thinges is to bee adjoyned that stay and defence which we haue by Christ, in that he having all creatures in his hand, doth by what Instrument and meanes hee thinketh good, most powerfully preserue his Church, traueling as yet here vpon earth, against all the furious insurrections of all whosoever.

15 Touching this sitting at the right hand of GOD the Father, although in respect of the title thereof, it belonged vnto the humanitie of Christ, from the very first moment, of the personall vniting thereof with the Deitie: yet both in regard, that this humanitie was to be throwne downe vnto the very lowest degree, for the performance of the worke of our reconciliation, and also because this glorification of our head, was the crowne due vnto the obedience, he yeelded for vs vnto the Father, euen vnto the death of the crosse, therefore it fell not vnto him indeede and possession, before he had suffered risen againe, and ascended aboue all heavens.

Hence it followeth, that this error also of the Vbiquitaries is intollerable: namely, in that they holde that this reall sitting at the right hand of the Father, began at the very first moment of the Lords incarnation: offending herein two maner of waies. First, in the wrong interpretation of this Article: next, in that they invert the order

of the Articles of the beleife, which ought necessarilie to be retained.

16 In asmuch as the place of this sitting is expreslie said to be in heaven, and not vpon earth, or any where elſe, and that Christ is not to depart from heaven before the last day: and alſo, that hee is endued with a bodie, though glorious, yet organicall, and contained within the parts thereof. Therefore that reall preſence of his vpon earth is ſhewed to be falſe, againſt all Tranſubſtantiators and Conſubſtantiators, even by this ſitting of his in heaven, at the right hand of God.

Defended by FRANCIS PEFAVRIVS of Beame.

[D. V. 13 Cal. Aug.]

OF THE ARTICLE OF THE BELIEF, wherein it is ſaid, that Chriſt ſhall come to iudge the quick and the deade. LVI.

1 HAving done with the treatiſe of the incarnation of the Mediatour Ieſus Chriſt, and alſo of his life, death, reſurrection, aſcenſion, and exaltation vnto the right hand of the Father, which is the power that he hath received over al Creatures, the which he doth nowe ſo exerciſe, as hee ſeemeth in his members, rather to ſtriue and to be kept vnder than to raigne: and in regarde of his enemies, rather in ſome ſort for the moſt part, to be vanquiſhed, than to overcome. It followeth, that vnto the former wee adjoyne, which things appertaine vnto the full adminiſtration of this government.

2 Chriſtian Faith therefore doeth teache, that Chriſt who ſtriveth with his enemies, vntil the number of all thoſe things which wer given him of the

Father

Father be finished, and the time appointed for the executing of Gods wrath against Sathan, his Angels, and the world, be expired, shall come againe from heaven and execute his full power, both in the finall deliverie of al his Children, and in the vtter overthrowe of all his enemies.

3 The vniversal restitution of the world, which is earnestlie desired of all the Creatures themselues in generall, shall serue for the setting forward of the salvation of the Elect.

4 But it is curious and prophane to enquire what maner of the restitution that shall be, any farther than the word of God doth reveale it.

5 Now, that that judgment, whereunto all men some to be whollie absolved, others to bee whollie condemned, shall be subject, is to be vniversall and everlasting, may be prooved by arguments drawne from humane reason, and even from that very principle, whereby the wicked go about to displace Gods providence: namely, that God must needs be just, and therefore that it cannot be, but it should eternally go well with the good, and evill with the badde.

6 But the vndoubted proofes of this Article, as also of all the rest, are to bee fetched from Gods worde.

We do condemne therefore the Epicures, who denie Gods providence, as though the casuall (as they call it) succession and change of thinges were to continue for ever. The Platonikes, who granting the worlde to haue had a beginning, doe yet teach that it shall never haue an end. The Aristotelians, who dreame that the world neither had

beginning, nor ever shall haue an end. And all other mockers, who thinke that there shall never be any judgement, because it is so long differted, as *Peter* setteth downe. 2. *Pet.* 3. 3. Yet doe wee not ground our selues in this point, vpon the opinion of the Stoickes, who taught by naturall reason, that the world should be consumed with fire, but vpon the authoritie of the word.

7 This judgement in regard of the power and decree thereof, is joyntlie of the Father, the Sonne and the holy Ghost: but the promulgating and execution of the same, is committed to the Sonne, and that in his humane nature: In the which nature it pleaseth the Father mediatly to rule all creatures.

8 Christ therefore shall come from heaven in his true visible and finite body: yet cloathed with that Divine glory and majestie, whereby hee hath gotten a name aboue all names.

That dotage therefore of the Vbiquitaries, is most vain, who do oppose the Majestie of Christs flesh, vnto his locall aud organicall circumscription: and do imagine a double reall presence of his bodie, the one visible and finite, which is of his dispensation: the other invisible and infinite, which they call omni-majesticall, which cannot be grounded vpon any place of the word.

9 Before the tribunall seate of this Iudge shall all men without exception, that ever were since the beginning of the world, stand to be judged.

10 All therefore that haue beene dead shall be joyned againe to their bodies, and as for those that shall be found aliue, they shall be changed in a moment, to the end that some of them may enjoy that

blessed and perpetuall felicitie with Christ their heade: others that they may be adjudged vnto euerlasting torments, with Sathan their heade, and his wicked Angels, and so Christ may truly and perfectly raigne for ever.

We condemne therefore the opinion of *Origen*, and of the Chiliasts, who held that all men should be saved after a thousand yeares.

11 This judgement shall Christ exercise, in respect of the Elect, both according to the law, which he hath fulfilled for them: and also according to the Gospell which was given vnto them, that they should embrace the same with a true and a liuelie faith: and in regard of the wicked: according vnto the lawe onely, which pursueth every man with eternall punishment: and therefore also hee shall crowne the one of them, being acquited through his meere favour, and shall punish the other in just severitie.

We refuse therefore, both those who attribute the reward of eternall life, vnto the satisfactorie and meritorious workes of men: and them also, who ascribe the damnation of the wicked, vnto a kinde of absolute and soveraigne power that is in God, beyond the judgment of the Lawe.

12 Christ shall then yeeld the kingdome vnto his Father, that is, shall absolutely performe indeed the office which he received of the Father: and the Father on the other side, shall performe vnto him, together with his, that æternall triumph promised vnto him, when hee hath put all his enemies vnder his feete.

13 The place and the time of this judgement,

hath God manifested vnto none, but would retaine the knowledge thereof vnto himselfe, both that he might containe vs watchfull in our duties, lest that either we should be astonished with feare, or abuse the deferring of his comming: and also, that hee might exercise our faith and patience: yet hath he foretold vs, *Matth* 24. the signes that go before his comming, so that none can be on the sodaine overtaken thereby, saue onely those, who wittinglie and willinglie remaine vnprovided.

They are therefore woorthie to be reprehended in the Church, who presume to set downe the time thereof, by the aspects of the Starres, or vpon some imaginarie suppositions or propheſies.

14 Nowe the Lord according vnto his secreet wisedome, doeth deferre that day, partly, that the number of his Elect may bee finished: and partly, that the wicked may be made more & more vnexcusable.

15 That last vniversall judgment hindreth not, but that the Lord may in the meane time execute his particular judgements in this life, either vpon his Elect, for their salvation, or vpon the reprobate for their vndoing, neither doth it also hinder, but that he may after their departure gather the souls of his Elect, into that blessed life, and torment the spirit of the wicked in the prisons that are knowne vnto himselfe, even vntill the time that hee accomplisheth the full happines of the one, and the vtter confusion of the other.

16 And even as hee woulde haue his last comming to be hidden from men, so also he would haue

the

the time of their death for the very same cause to be vnknowne vnto them: vnlesse that hee openeth the same vnto some, either by particular revelation or by probable conjectures.

Defended by *Iohn Valentia* Albenatiensis Occitanus.

D. V. 3 qu. 7

OF THE ARTICLE OF THE BELIEFE, CONCERNING THE *Faith in the holy Ghost.* LVII.

1 WE do in this Article confesse, that the holy Ghost as beeing the thirde person in the Trinitie, is to be adored & worshipped by the same faith and invocation, whereby, in the former Articles wee haue confessed, that the Father and the Sonne, being in order the first persons of the Trinitie, are distinctly to bee acknowledged and worshipped.

2 The holy Ghost in this place doeth signifie, that essentiall power, who is essentially subsisting in the Father and the Sonne, proceeding and distinguished equallie from them both, in regard of the manner of his beeing: but in respect of his essence, absolutelie considered, hee is GOD, hauing that Deitie which is not deriued by propagation from an other Godhead, but is one, most single, and of himselfe.

3 Nowe, seing the Father neither can be separated from his Coæternall and Coessentiall wisdome, neither coessentiall power, who is the holy Ghost, can be severed from that wisdome, but doth depend of the Father, and of his wisedome: there is

no

no queſtion to be made, but that he doth proceede from the Father and the Sonne, as from one cauſe.

4 Where the Sonne is ſaide to bee begotten of the Father, and the holy Ghoſt affirmed, to proceed from the Father and the Sonne; it ſheweth a difference betweene the wiſdome that remaineth in the Deitie, and the power, that doth outwardly ſhewe it ſelfe by the effects.

5 That which both the Schoole-men, and alſo the ancienteſt Diuines amongeſt the Latines, haue written concerning the holy Ghoſt, as being a kind of eſſentiall loue, knitting the Father, the Sonne together, hath brought into Religion, many intricate, ſtrange, and dangerous queſtions.

6 Although the worke of the Trinitie, which they call outward or externall, are inſeperable: yet in the effecting of them, there is a diſtinction to be obſerued, not onely of the perſons, but alſo of the perſonall actions.

7 The proper operation of the holy Ghoſt, is to effect indeed in his time and manner, thoſe things which the Father hath determined to diſpoſe by his Sonne, that is his eternal wiſedome, and to execute by the power of them both, that is, by the holie Ghoſt.

1 Yet are we not to think, that the holy Ghoſt doeth worke any thing with the Father and the Sonne as an inſtrumentall or a miniſteriall cauſe, but without any inæqualitie, and immediatlie in reſpect of them both, worketh all thinges together with them.

9 The power thereof did then ſhewe it ſelfe, when as the world was to bee created of nothing, and

and afterward in his providence, whereby hee hath vnto this day, and ever shall so long as the worlde standeth, preserue the same, both by ordinarie and extraordinarie meanes.

10 The effect thereof furthermore, is to worke in the hearts of men, which is done many waies: for some hee maketh apt and ready to practise morall vertues, not by changing, but by repressing their naturall corruption: and others by his speciall power he doth make meet to vnderstand and bring to passe, great matters, all which doe properlie serue for the conservation of mans societie, althogh that the effects of these giftes are otherwhiles also behoofull vnto the Church.

11 Sometimes also he goeth farther, in bestowing vpon some the knowledge of his heuenly truth, with other supernaturall gifts, as of prophesie and healing: to be briefe, he doth after a sort, somtimes enlighten not the vnderstanding onely, but even the will of some, who yet are so in the Church, as it will one day appeare, that they were never true members thereof.

12 Now his saving power, doth onely manifest it selfe, both in the congregation of his elect, and also in every particular member of his mysticall bodie: whence it commeth to passe, that the Church alone is holie, and the beleevers onelie, properlie called Saints.

13 He doth therefore in part bestowe the very same guiftes vppon his Elect, whereof some of the reprobates are partakers, but adjoyning therevnto the grace of a good Conscience, & of perseverance so the holy Prophetes and Apostles in times past haue

haue left to vs by the inspiration of the holy Ghost, the Scriptures, contained in the bookes of the olde and newe Testament. After this manner also, many haue beene indued with the gift of working miracles, and all faithfull Pastors and Teachers, haue bene in al ages, bestowed vpon the Church, and indued with necessary giftes.

14 Nowe the gifts, whereby the holy Ghost doeth properly distinguish the Church from the world, are those vnrepentant gifts, which hee bestoweth onely vpon his Elect: namely, the effectuall enlightning of their minde, and the gift of perseuerance: the effect whereof is true faith, applying Christ with all his benefites, vnto the salvation of every one that beleeveth severallie, whereunto is vnseperablie joyned sanctification, whereby we are drawne sinceerlie to loue God and our neighbour.

15 That work which was the most excellent of all other: namely, both the creation of the flesh of Christ in the wombe of the Virgine, and also his most perfect sanctification, whereby his humanitie was annointed with all kinde of giftes, that were meet to performe the office of the Mediatour, proceeded from the same power.

We detest therefore all those, who deny, that the holy Ghost is to be woorshipped by one and the selfe same faith and invocation with the Father and the Sonne: and those who hold, that he proceedeth only from the Father: together with such as deny him to be coæternal & coessentiall with the Father, as the Macedonians, and the Arrians: those, who distinguish him from the Father only in name, and not in person, as the Sabellians:

ans: and those also who affirme him to bee but some created motion and power: to be briefe, we detest all those that doe any wise withstand, either the true coessentiall and coæternall Deitie of the holy Ghost, or his proceeding from the Father and the Sonne.

Defended by *Iohn Nessolius* Semenensis Occitanus.

D.V. 24 Aug.

OF THE ARTICLE, I BELEEVE THAT THERE IS A *holy Catholike Church.* LVIII.

1 OMitting in this place, the question, whether there be a Church or no, as an vnnecessarie point: we will rather see what the Church is.

2 The worde CHVRCH, taken from the common custome of publick affaires, where the people being called by the voice of a cryer, did meet together, began even from the very time of the Apostles (the name of Synagogues being left vnto the Iewish conventions,) to be applied vnto their metings, who embracing the voice of the Gospel, were wont to haue publick assemblies for the vse of Religion.

3 Nowe the thing it selfe signified by this word, is drawne farther: that is, to expresse the company of those, who being raised vp from the fall of Mankinde by the mercifull voice of God, haue, and will vnto the end of the world, consent together in the profession of his true worship.

4 Nowe, in asmuch as al those, who haue given their names to be of this meeting, haue not either done the same vnfainedly, or shewed that constan-

cie

cie that had beene meet: by reaſon that Sathan ne-uer ceaſeth to ſowe tares in the fielde of the Lord: Hence it came to paſſe that men haue bene alwaies enforced to take the Church ſometimes in a more generall, ſomtimes in a more ſpeciall ſignification.

5 The Church therefore is generallie called, the congregation of all thoſe, who profeſſe true religion, whether they doe it vnfainedlie and perſeuere therein, or hypocritic allie and fall away from the ſame. In ſpeciall, it is taken for all thoſe onelie, whome God of his infinite mercie having elected before all worldes, doeth effectually call, when hee thinketh good, in ſuch ſort, as they beeing induced with true faith and perſevering vnto the end, may be juſtly accounted to be of Gods flock.

6 Hence ſprung that diſtinction of the viſible and inviſible Church: of the viſible, which is ſo accounted by the notes of the outwarde profeſſion, without any difference betweene the faithfull and the cloſe hypocrites: of the inviſible, which is reſtrained vnto thoſe onely, who trulie and conſtantlie beleeue to the end, and therefore called inviſible, becauſe true faith can aſſuredly bee diſcerned by none, ſaue by the Lord, and them in whome it is.

7 This inviſible Church is onely one, as there is but one God the Father, one Chriſt the Mediatour and head of his myſticall bodie, one faith, one hope by the holy Ghoſt, and one æternall life: and it is therefore called Catholicke: that is vniverſall, both becauſe it hath beene, is, and ſhall be alwaies the one and the ſame: and alſo, becauſe God hath alwaies gathered them into one bodie, out of all ſorts of men & people, as it ſeemeth good vnto his mercie:

ſie: whereas, before the comming of Chriſt, the Church was particularlie called out of the nation of the Iewes onelie.

8 And although, God for many ages, had ſeparated the Gentiles (whome the Apoſtles therefore affirmeth to be without God, & ſtangers from the covenant of grace) from the ſeede of *Abraham*, yet was there almoſt no age, wherin he called not ſome of the Gentiles, vntill that the partition wall being broken by the preaching of the Apoſtles, that promiſe made vnto *Abraham* was accompliſhed: namelie, that all the Nations ſhould bee bleſſed in his ſeede: becauſe they were to become *Abrahams* ſeede by Chriſt.

9 The particular aſſemblies of this body diſpearſed throughout the world, conſiddered either generallie or ſpeciallie, as it is viſible or inviſible, are as it were the members that make vp one myſticall bodie.

10 And this is that Catholicke Church, whereof mention is made in the beliefe: therefore called holy, becauſe it is by the holy Ghoſt ſeparated from the reſt of the world, and conſecrated vnto God.

11 This ſame Church is rightlie devided into the Militant and Triumphant: By the Militant, is vnderſtoode the companie of the true beleeving, yet remaining vpon the earth, and ſtriving with Sathan and the remnants of their fleſh: By the Triumphãt, are meant thoſe, whoſe bleſſed ſpirites are alreadie gathered vnto the Lorde, even vntill both the one and the other, at that glorious comming of Chriſt having received their glorious bodies, ſhal triumph with Chriſt their head for evermore.

12 That holines, wherby this Catholick Church which is also invisible, in that sense that wee haue spoken, is severed from the world, if it be considered in respect of the puritie of the doctrine of the truth, is altogether without spot ot wrinckle: Or if it be considered, not as it is in it selfe, but according vnto the beliefe that is yeelded vnto this true and wholsome doctrine: we hold againe, that the force of that trueth is so great, that it is alwaies declared and obeyed in the Church vniversally considered. Wherefore the Apostle calleth the Church taken in this sense, the piller and ground of truth.

13 But if the Church be respected, not vniversallie, but particularlie: that is, according as it hath divers assemblies heere and there gathered togeather, then indeede it may often come to passe, that some particular Churches may erre: yea, in some fundamentall points, either in part or in whole, yet so, as the Elect doe alwaies returne vnto the way: neither can those particular spottes, that cleaue vnto it for a time, make the vniversall Church to lose her naturall beautie.

14 Wee confesse (to speake nothing here of the corruption of maners) that this may come to passe, much more, if we severallie consider the members of particular Churches: for such is the weaknes of mans judgment, even in the deare Saintes of God, that you cannot finde any, so indued with the perfect knowledge of the trueth, but he doth stagger in some things: especially, when the Lord being prouoked by the sinnes of men, doth giue efficacie and force vnto the spirit of error.

15 Although, that the Catholicke Church, can never

neuer fall away from the trueth, yet both the Prophets and Apostles, together with the holy storie in generall, both before and after the comming of Christ, haue foretold, and these very times wherein we liue do testifie, that it hath often come to passe, that the greatest part of particular Churches and men, falling away, yea, & striving against the truth: the light of the Church seemed for a time, though not vtterlie, yet in a manner to bee cleane extinguished.

16 The true marks therfore of the visible Church cannot bee the multitude, or personall succession, but the doctrine truely taught out of the written word of God, and the lawfull administration (that is, such as is agreable vnto Gods ordinance) of the Sacraments, to wit, of Baptisme and of the Lordes Supper.

17 These two notes, do depend vppon the lawfull forme (that is, such as is prescribed in God his word) of the holy Ministery, constituted as it ought to be: But in asmuch as the Church sometimes is broght to that passe, that not only wolues do supply the place of lawful Pastors: but also, the whol forme of the ordinarie ministerie, is turned into a plaine confusion: and that sometimes, the externall Ministerie, beeing for a time altogether broken off, the Church is extraordinarilie fedde, as it were in the Wildernes: therefore, is not this marke simplie and absolutelie necessary to point out the Church here vpon earth.

18 Now, whereseever the doctrine of the Apostles is taught, there is no question to be made, but that the Church is there, though there be fewe that

giue eare vnto the same with fruite.

19 That therefore is a true Church, be it vniuersall, or particular, which heareth the worde of God, contained in the writings of the Prophetes and the Apostles: in such sort, as it canne adde nothing therevnto, detract nothing from the same, nor change any thing therein, either in respect of the doctrine it selfe, or in regarde of those things that appertaine vnto the foundation of the goverment of the Church, & as for the hard places that are in the word, it interpreteth them, both by conference of the Scriptures, and also according vnto analogie of faith.

20 Now, as touching those things which appertaine vnto outward order: the Church in the feare of the Lord, may therein considder, what is most meet vnto time and place.

We do condemne therfore, those who dream, that every man, whatsoever he professe, shall be saued by his owne Religion, seing out of the Catholicke Church there is no salvation.

And those who tie the Catholicke Church vnto one certaine place.

Those who bring vnto the Church, the Academicall incertaintie.

Those who require a form of perfection in the Militant Church.

Those who holde the personall succession absolurely, for an vndoubted note of the Church.

Those who haue by little and little, transformed the Christian Presbyteries or Elder ship, that is, the government ordained by Christ, the onely King & Monarch of his Church, into the

Image

Image of the beast, which was the olde Romane Empire: and that first, by bringing in the dignitie of Bishops: next, by appointing degrees amongst them: and last of all, by placing Antichrist at Rome, vnder the title of the ministeriall heade.

Those who do not mesure the Church according to the word of God, but the worde according to the bare name of the Church.

Defended by DAVID PIOTAEVS of Geneva.

[D.V. D. mal.]

OF THE ARTICLE, I BELEEVE THAT THERE IS A *Communion of Saints.* LIX.

1 CHRIST can bee fruitfull vnto none, but by participation.

2 This participation is partly of Christ, and partly of his benefites, which do flow from the participation of him.

3 That therefore, whereof we are made partakers, is partly substantiall, and partly a qualitie.

4 The substantiall things, are both Christ himselfe God & man, and also all those corporall things which are bestowed vpon vs, together with Christ, beeing participated vnto vs. The qualities are all those gifts, both of the bodie and the minde, which in him wee receiue in this life, and obtaine in the life to come.

5 Now wee are made partakers of the Deitie of Christ, onely in force and operation, but of his humanitie in very deed, as farre as he is our brother.

6 Now this participation, by reaſon of the moſt ſtrait band, and the vnſpeakable efficacie thereof (not that the one ſubſtance doth touch the other) is expreſſed by the names of Vnion, engraffing, incorporation and ſuch like.

7 The ſame is for three cauſes called ſpirituall: firſt of all, becauſe the true and ſoveraigne cauſe thereof, is that power and vnſpeakable force of the holy Ghoſt, the which, notwithſtanding the diſtãce of place, doth moſt trulie & moſt effectuallie joyne the Saintes, (though heere as yet vpon earth) in a ſpirituall marriage with Chriſt, that they may bee fleſh of his fleſh, and bone of his bones: although according vnto this fleſh, they are not vpon earth, but in heaven.

8 Secondly, becauſe againe this conjunction with Chriſt himſelfe, according to the fleſh is (in regarde of vs,) a worke not of the bodie, but of the minde, which receiveth Chriſt by faith.

9 Thirdly, becauſe the end and the ſcope of this mutuall Communion is not to the end, that a kind of monſtrous bodie, ſhould ariſe from the vniting of his ſubſtance with ours, but that in this life, wee ſhould be governed by his ſpirit, and that in the life to come, we ſhould liue an æternall and a heavenly life with him.

10 Yet may this vniting, be called a corporall vnion in a ſound meaning: ſo that, all ambiguitie and newnes of wordes be avoided: namely, if that eſpeciall thing, which in this myſterie, (as before hath bene ſaid) we ſpiritually receiue by faith (and that is the very humanitie of Chriſt) be conſidered: Next, if reſpect be had to the externall means,

which

which the holy Ghost vseth, to beget and nourish faith in vs: namely, both the outward worde sounding in our eares, and also, the Sacramentall elements and rites, that affect the rest of our senses.

11 Out of this spirituall vnion, ariseth that mysticall bodie, whereof Christ is the head, both in respect of his preheminence over the same, and also, because hee doeth whollie giue sense and motion thereunto. Nowe, all those that beleeue and are sanctified, are called members vnder this heade: in which sense is the Church called by PETER, the Citie, and the spiritual temple of God, built of liuely stones: whose foundation & chiefe corner stone is Christ, who sustaineth and beareth vp the whole building.

It is no lesse absurde therefore to suppose, that there is a kind of fastning, & a cleuing of Christs bodie within ours, or of ours within his: then it were to say, that the bodies of the Saints do subsist one within an other: Seeing that the band of the Communion of Saints, is the very same that the Vnion is, which they haue, both with themselues, and with Christ.

12 Some of those things, whereof we are made partakers in this mysterie, are altogether proper to the Elect: namelie, Christ himself, (of whome none can be a member, except hee be indued with true faith:) true faith, which is inseperablie joyned with true hope, charitie: and last of all, that æternall kingdome prepared from all æternitie, according to the free purpose of God vnto the Elect onelie: Some also are after a sort, as the Lorde thinketh good, common to the hypocrites and prophane, by

reason that they seeme to be ingrafted into Christ, as are the gifts of prophecie, of tongues, and of healing, together with many other notable gifts of the mind, and excellent benefits of this life. the which, as by the Elect they are consecrated to God, who is the giver of them: so are they prophaned by the wicked.

13 Againe, these giftes (though not alwaies in the same measure) are partlie common to all the Saints, as being necessarie to the salvation of all (of which sort are the participation of Christ himself, liuely faith, steadfast hope, loue vnfained, remission of sinnes, and sanctification by the holy Ghost, with such like) and partly proper to every severall beleeuer: the which, the same holy Spirit doth distribute according to the divers consideration of the callings of men, vnto whome, and in what measure hee thinketh good.

14 Every one of the Saintes severallie considered, haue their peculiar giftes, both in regard of the possession of Christ himselfe, and also of his benefits, as it is expressed in the similitude of the Talents. But in as much as there is one GOD and Father of all, one Christ the Lord, one Spirite, whereof all the Saintes are endued, one faith, one hope of the same calling, one Baptisme, one kingdome of Heaven: and also, because whatsoever graces bestowed vpon any, is therefore given, that the vse of them may bee common vnto them all, and so, that they should be the one and the selfe same bodie of Christ: therefore all the giftes bestowed vppon any of the Elect in particular, are common vnto all the Saintes, in respect of the vse, which is the Communion

munion of Saintes in this life.

15 Yea, and the vse of these graces, (if it may be) ought to reach even vnto them that are without, as farre as the glory of God, and the edification of the Church doeth permit, both because often times, many of the Elect lie hid amongst them, and also, because wee must bee like our heavenlie Father, who maketh his Sunne to rise vpon the good and badde.

16 This Communion, begun here vpon earth, shall then (after that those things which belong vnto the vse of this life are abolished) be perfected in that eternall Kingdome, when as faith being changed into a full knowledge, hope into the enjoying of things hoped for, and charitie beeing made perfect, God shall be all in all his Saintes.

Nowe, the Communion of Merites, either amongst the Saintes living heere together, or betweene the Militant & the Triumphant Church is both most false, and also blasphemous, as also, the very opinion of merits, is a meere forged vntrueth.

Defended by *John Wtenbogaert*, a Low cuntry man of Vtrick

P.V. 7 Cal. Jun.

OF THE WORD OF GOD. Lx.

1 VVE haue dealt in the former Principles with the Church, and it hath beene saide, that the notes of the true Church, were the Worde of God, and the Sacraments: nowe we will deale with these notes, and first of all with the former of them.

2 The word of God (which is the first note) we call in this place, not whatsoever GOD hath spoken, but those things only, which the Prophets and Apostles, inspired by Gods spirit, haue in times past as taught by worde, so committed to writing: and those things, which beeing comprehended in the books of the old and newe testament, are as yet vnto this day, after so many warres, slaughters, and overthrowes, extant in Gods Church: in which bookes God hath declared both what he will haue vs to knowe concerning him, and what is to bee done of vs.

3 God onely is to be acknowledged the Author of these books, whence the whole Scripture is said by PAVL, to bee given by the inspiration of God, and is also called the word of God. And therefore it is vnlawfull to call into question, or to refuse any thing that is contained therein: as also to bring in any thing that is not written in the same.

Detestable therefore was that perversenes of the Marcionites, Manichæes, the Valentinians, and of all such as refused either all, or some of the books of the old Testament.

4 These writings by the singular providence of God, haue long since bin brought by the Church into a certaine order and Cannon, that they might be discerned from counterfeit: yea, and all other books: and that they should be a rule of faith and obedience, that should haue credite of it selfe, and hence they are called Cannonicall. Other bookes, whosoever haue bene the Authors of them, though they contain many wholsome & profitable things, are yet but accounted the writings of private men,

neither

neither haue they their credite of them selues, but as farre as they agree with the former bookes, and no otherwise.

They therefore both haue, and at this day do most grievously offend, who take away this difference, and affirme, that the bookes of the Apocrypha are to haue no lesse credite in the establishing of Religion, than the Cannonicall Scripture, of which number are the Tridentine conspiratours.

5 This Scripture wee acknowledge to be Cannonicall, and Authentick, not so much by the common consent of the Church, as by the testimony of the Spirite of God, who teacheth vs, that they are to be embraced, as being most vndoubtedlie true, & such as haue proceeded from Gods own mouth.

6 Now, these holie books do whollie containe all those things, that are needfull for our salvation, in so much, that it is altogether vnlawful to expect for any supplie of this doctrine: for the Scripture (as PAVL doth expressly teach) is able to make the man of God absolute.

Most grievous therefore is their errour, who think that the liuelie and the saving knowledge of God is to bee else where sought, then in the written word: and do therefore thrust vnto vs, their vnwritten falshoods: out of the which they will haue necessary argurents to be drawne in the cause of Faith and Religion.

7 The naturall and proper interpretation of this holy Scripture, is to be drawne from the Analogie of Faith, and the conference of places. For that which is darkelie in one place, is in another clearlie

clearely taught, that which heere is shortly, is elsewhere largelie set downe, and so the worde is the rule and the interpretour of it selfe.

They are deceavers therefore, who say, that the right and authority of expounding the word of God, is in their power, as though it were lawefull for them to interpret any place as they think good.

8 Neither are the expositions of ancient Doctors to bee received as vndoubted, any farther than they agree with the trueth: for PAVLE doth commaund vs, that wee giue eare or consent vnto none, whosoever hee bee, that teacheth any other doctrine.

We cannot allowe therefore of their opinion, who will haue the interpretation of the Fathers, (as they call them) to haue credit of themselues.

9 It is true indeed, that some places of the Scripture remaine even vnto this day, so obscure & hard to be interpreted, as the very best and most faithful interpretors haue not agreed among themselues, vpon their proper meaning: but in these things, euery man is to acknowledge his owne ignorance, sluggishnes, or some other fault: and the Scripture is so plentiful, that the one and the selfe same place can admit divers interpretations, and yet all agreable with the doctrine of Faith.

10 This notwithstanding is most certaine, that the grounds and necessarie heads of Christian Religion, are so clearly set downe by the Prophets and Apostles, as (the Spirite of God woorking in the Saints) they ar manifestly perceved in the Church. And therefore wee doe not agree vnto them, who thinke

inke the Scripture so obscure, as it needeth to be made cleare by some other light. Nowe, this light they will haue without exception to be drawn from that pretended Catholick Church: that is, either from the Fathers, from the Synods, or from some long custome of time, as though the Scripture had not bene vnderstood, before either the fathers, or the Synodes were.

11 This word of God is to be daily meditated vppon, and all men of what estate soever they bee, ought most diligently to read the same: for no man is to be bereaved of that meanes, whereby hee is to bee instructed in the knowledge, and the sure way of his salvation.

We cannot therefore but condemne the Papistes in this point also, who holde it vnlawful for lay men (as they call them) to employ themselues in the reading of the Word.

11 Now that the vnlearned and vnskilfull may with fruit be conversant in the reading hereof: it is needfull that the Bible bee translated into the Mother tongue of all Christian people. Therefore wee do also condemne the said Papists, who will not allowe of such translations.

13 This same word of God, ought to bee faithfullie and sincerely expounded vnto the people, by every Pastor: and out of the same are exhortations, consolations, and reprehensions to bee drawne: whence also the gainsayer is to bee convinced and put to silence.

14 This word of GOD is said to haue life in it: not that this life is placed in the letters, sillables, or wordes: (for they are to bee counted Witches and enchan-

enchanters, who attribute any devine power vnto the letters and wordes themselues) but because it is an instrument, wherby God doth make knowne vnto vs, that which he will haue vs to vnderstand for our salvation.

15 To conclude, this is an absolute, perpetual and necessarie note of the Church: namelie, that the puritie of doctrine be maintained therein, and that the Piller and grounde of the truth bee in the same.

Defended by IOHN GIGORDVS Bæterrenensis.

26 Iun.

OF TRADITIONS. LXI.

1 HAving last of all disputed concerning the writ. ten Word of God, this present treatise is to be touching Traditions, which some call by the name of vnwritten word and doctrine.

2 Those which the Greeks call *Paradoseis* are commonly called Traditions amongst the Latines: which they affirme not to be contained in writing, but to haue bene conveied by word of mouth, and as it were, from hand to hand delivered from one to another.

3 Now, there are two sorts of Traditions mentioned in the Scriptures, whereof some are commendable, as proceeding from the spirite of God, of which sort are those which are mentioned to haue beene receiued from Christ and his Apostles: others were invented by the wit of man, as those which Christ calleth the Traditions of the Fathers and the commandements and doctrines of men.

The

4 The former of these were not at the first, as being in the infancie of the Church, committed to writing: but nowe, since that time, that they haue been put in to the writings of the Apostles, they are not to bee taken as vnwritten, but to haue credite amongst all, as beeing the very written worde of GOD.

5 Of these there are two sortes: for some do appertaine vnto the record of the hystorie, and the things that were done, as that which LVKE speaketh, Chap. 1. 2. of the thinges that were done by Christ: some do appertaine vnto doctrine, and that in a twofold difference.

6 For some were concerning the doctrine it selfe, as those things touching the Lordes Supper, which PAVL affirmeth to haue delivered, as he received them of the Lord: Some are concerning the rites and the good orders of the Church: as that touching the blood of things that were strangled, the covering of womens heades, that men should e not be covered in the time of praier and such like.

7 Those things, which are concerning the substance of doctrine, are to bee perpetuallie observed in the Church: but as for the things which appertaine to outward rites, they in consideration of diuers circumstances, as of time, place, and person may be changed: yet so, as regard bee alwaies had (which must bee generally observed in all indifferent things) vnto that which maketh most for the glorie of God, and the ædification of the Church.

8 As touching other traditions, which haue risen from the bare will of man, though they haue neuer so glorious a shewe of antiquitie, holines, and wisedome

wisedome, yet if they agree not with Gods worde, they are to bee accounted for no better than Wil. worship, and so they are to be vtterlie cast out, with al other superstitions, that are either directly or indirectlie against Gods worde. Of this sort are the observations of the difference of meat, garments, and daies, praiers for the deade, invocation of the Saints departed, Monckery, single life, and a thousande such like, either fooliſh or impious toyes, wherewith Christians are nowe much more burthened than the Iewes wer in times past with their Ceremonies.

9 For in the worship of God, this hath bene, is, and shall be the onely rule: Whatsoever is without faith is sinne: and that faith dependeth not vpon the inventions of men, but vppon the hearing of Gods word: and that there can bee no obedience, where there is no commandement.

10 And seeing the minde of the Lord, is onelie knowne vnto himselfe, it belongeth not vnto man, to set downe what is acceptable, or what is odious in his sight, but vnto God onely: who hath therefore taught vs, how hee will be worshipped, and woulde not leaue that point to our choise.

11 The word of God furthermore, is every way perfect, and therevnto nothing is to bee added or detracted: for it is able to make the man of God absolute. Wherefore, wee doe constantly affirme, that we are bound onely to cleaue vnto it, rightlie vnderstood: and that we must not depart one jote from the same. The vnderstanding of it, is to bee drawne from the analogie of faith, and the conferences of other places of Scripture.

12 We

12 We hold, that it is lawfull neither for counells, nor Bishops, nor for any man to impose lawes upon the consciences of men, which onely belongeth to the alone Bishop of our soules, and our Lawgiver Christ, or vnto the Apostles, having his commandement. For, although true Pastors and Doctors of the Church, haue beene & are in the place of the Apostles, yet haue not they the same commission that the Apostles had. For the Apostles being immediatly inspired by the spirit of God, could not erre, and wee are bounde in every point to beleeue them. But as for Pastors and teachers, they may (such is mans weaknes) oftentimes slippe, and therefore they are onely to be followed, so farre as they followe Christ and his Apostles.

Wee condemne therefore the olde Pharisies, and those which haue followed them, as the Iewes, who haue coined vnto vs their CABALA, and many other dotages of their TALMVD: the Papists, and all other false Christians, who haue polluted the service of God, with their owne dreames and inventions, and as it is written, in ISAY 29. *Mat.* 15. doe woorship God in vaine, in teaching mens traditions.

Defended by IOHN RVS of CADOMA in Normandie.

D. V. 16 Jul.

OF COVNSELS AND FATHERS. LXII.

I VVE haue shewed in the former treatise, what the authoritie of Traditions can be: it followeth that wee entreat of those thinges which appertaine vnto the confirmation of them: where-

fore

fore wee will first of all deale with counsels, then with Fathers.

2 Seing all things in the Church of God, ought to be done orderlie, and that the Church is gathered out of all people and Nations, the parties as it were of the Catholicke or vniversall Church, were not without cause devided, which parties wee call particular Churches.

3 Whereas this division, was by little and little framed, according to the example of the Provinces and Dioceses, or severall jurisdictions of the Romane Empire, as both the thing it selfe, and also, the very names do shew: it seemed indeed, to have bene done vpon some colour of reason, but it had a most ill issue: and we affirme, that this is it, that *Iohn* in the *Revelation*, doth meane by the Image of the Beast.

4 For hence it came to passe, the æqualitie of the Churches beeing taken away, and the order of Primacie being vnder the colour of avoiding schisme transformed into superioritie, that in steede of the Apostolicall and the trulie divine government of the Church by the Eldership, the humaine order of Bishops was by little and little brought in, and from thence presently sprang, that horrible Antichristian tyrannie: the chiefe heade whereof, howe for these many yeares, hath beene that counterfait Romaine Bishop.

5 Yet of this order (as long as the Lord raised vp those who did so vse this office of Bishoppe invented by man, as they did maintaine and set forwarde Gods Church) there was some vse, as whereby in some sort the puritie of Christian doctrine

hath

hath beene maintained.

6 It was appointed, to the overthrowe of the endevours of Sathan & his Ministers, not by man, but by God: both before the comming of Christ, and in the time of the Apostles, that there shoulde bee held certaine Assemblies of the godly, both for the preservation and reformation of Religion: and also for the appeasing of controversies, risen in the Church: the which meetings, are called in the story of the Christian Church, by the name of Synods and Conncels.

7 But when as these evils, did not alwaies infect the whol body of the Church, but did rather spring from particular members: It was not without great cause observed in the ancient Church, that certain Prouinciall assemblies should be helde at appointed times: wherin the controuersies, if any had risen in the prouince, were determined according to the word of God, & the outward order of the Church, so appointed as was thought expedient.

8 As often as the harme grew farther, there is no doubt, but the godly and the religious Pastors of Churches, though dwelling in divers Provinces, did yet conferre together withour any ambition concerning the remedies thereof, as it appeareth out of the stories of the Councels, and the writings of the ancient Fathers, that were before the counsell of Nice: the æternall God, very mightelie blessing their zeal, before ever the ambition of Bishops seas was knowne in the Church.

9 But as Christian Religion, after that the Romane Empire submitted it selfe vnto Christ, vnder *Constantine* the great, began shortly to flourish, (all

outward persecution being ended) So Sathan on the other side, began after a marvelous sort, openly to set vppe the Mysterie of iniquitie, which before hand secreetly had taken some growth.

10 Herevpon, that authoritie of the Seas over their brethren and fellowe-Ministers, was established in that first councell of Nice, which otherwise was a Christian assemblie, and one of the most famous since that time: the which authoritie, coulde be afterward restrained, by the force of no Canons and decrees, but that it brake vnto that horible tyrannie, which wasted, and at this bay doth devoure the whole Church.

11 There were notwithstanding (the Lord righteovsing this evil, to the preservation of his Church) in these times Councels gathered, and ended vnto many good purposes, by the authoritie of godlie Romaine Emperours, against those heresies which invaded the vniversall bodie of the Church, and they are therefore called generall Councels, because the Emperours of Rome, did then governe the most part of the world.

12 Now it is manifest that these Councels were granted by the Emperours, vpon the intreatie and request of godlie Bishops, whereas otherwise the hereticks and factious heads would not have yealded vnto the Ecclesiasticall censures & judgments of the godly Pastors and Elders, had it not bene for the authoritie of the Emperours especiallie, seeing many Churches would receiue those that were cast out by their Pastors, as the whole auncient storie doth testifie.

13 It is also manifest that the Bishops themselues

selues, (or such as was sent by them to supplie their roomes,) sate as the Iudges in these Councels and meetings: for the Episcopal degree of superioritie, which was even then a great stain vnto the Church of God, was even at that time crept thereinto.

14 Yet in these meetings, either the Romaine Emperour himselfe, or some Noble men sent with commission by him in his stead, were present: but not as being to judge, or to giue the definitiue sentence: but as being to moderate the behaviours of the Bishops themselues, which yet sometimes they could by no meaus bring to passe (as yet appeareth in that sacrilegious Synod of EPHESVS) and otherwhiles though with greate labour, they did in some sort effect.

15 In these Synods were heard and admitted, even lay-men (as they cal them,) that no man should be condemned before his cause were heard. Nowe, the whole controversie concerning Christian Religion, was first of all & properly defined out of the written word of God. Next, and in the second place were brought, the ancient Christian Fathers: yet so as of themselues they were not beleeued, but receiued so farre as they agreed to the word of God. To conclude, the determination of the Synods, being sent vnto the Christian Emperors, were established by their vnviolable constitutions.

16 In these Synodes were determined, both the waightie controversies risen among the Bishops themselues, togither with their elections and depositions: and also, the rules concerning the general government of the Church, which the Greeke[illegible] Canons, were enacted.

17 Hence it appeareth, what place those Councels are to haue, which are called by the authoritie of the counterfeit Romaine Bishop, and concluded by the suffrages and voice of his owne vassals, both to the establishing of his tyrannie, and also, to the overthrowe of all godlines, & whatsoever good order hath bene confirmed by the approved ancient Canons.

18 Nowe, that the Romaine Empire is severed into partes, and the government of Christendome devided into divers kingdomes and estates: If any man should demaund, what way we think meet, for the gathering of Synods, we answer after this sort.

19 First, in those Churches, who haue Christian Magistrates, care is to be had, after the trueth of Religion, and the right government of the Church be established, that they haue setled ordinary meetings, according to the conveniēt distribution, that they haue made of their Churches, to the end, that the controversies, either alredy risen, or being likelie to arise, may bee appeased and prevented, and the progresse of the Churches of every Province may be looked vnto: vnto which worke, the authoritie of the Christian Magistrates is also to be vsed.

20 But where the Magistrates doe not professe true Religion, we see not to what end, the appointing of Synodes, either ordinarie or extraordinary, should depend vpon their authority. In such a case, then, the Pastors are wiselie to fore-see, that the Church of God be governed, notwithstanding all impediments of the adversaries.

21 Nowe, what hope there can be of a generall Counsell, amongst so many distinct kingdomes and estates

estates we see not: seing that they, who do purpose-lie withstand the reformation of the Church, will never agree, that there shall be a lawefull and free meeting. And seeing also, to many of those, whome the Lord hath in these times, inlightened with the brightnes of his Gospell, are so drawne into divers factions, that there is left but small hope of reconciliation, except that Princes, being kindled indeed with the true zeale of Christs glory, would by their authority, restraine the madnes of some of the Bellowses and firebrandes, that Sathan hath raised in these our daies: so that the discourse concerning such a generall Counsel, may at this time seeme superfluous.

22 But if the question be in generall, what the authority of the determination of Councels ought to be, wee answere briefly and plainlie, seeing wee know fully, that those ancient generall Synods, as both those foure most famous, gathered against the blasphemies of ARRIVS, MACEDONIVS, NESTORIVS, and other such monsters: and also, many others held against the Monothelites, and Monophysites, were lawfull and altogether agreeable to Gods word, in respect of the trueth of Doctrine: that he which dissenteth from these Synods in respect of Doctrine, may justly be said to swarue from the very word of God, which is the rule of all lawfull Synodes.

23 We dare not affirme this, without exception of al provinciall Synods, because they are found marvelous contrary & repugnant one to another. Therefore we do affirme, that the determinations of those Synods, concerning Doctrine, is to be very

carefully and religiouſlie meaſured, according vn-
to the rule of Gods word, or the doctrine of the A-
poſtles, and the analogie of Faith, briefly compre-
hended in the Apoſtolicall beliefe.

24 Nowe, as touching thoſe generall councels
that were manifeſtly tyrannicall, as that firſt of E-
pheſus, and the ſecond of Nice, wherein the woor-
ſhipping of Images was eſtabliſhed: and all others
gathered againſt Gods trueth, by the counterfeit
Biſhops of Rome, together with all provinciall aſ-
ſemblies like vnto them: we do not onely not allow,
but hold them accurſed, according to the comman
dement of Paule, ſeeing the true, much leſſe the
counterfeit Biſhops, are not in authoritie aboue
the Angels, whome he commandeth to be held ac-
curſed, if they teach any other Goſpell.

25 Now in thoſe things, which belong vnto the
good order of the Church, be they eſtabliſhed by
ancient or latter Canons: This is firſt of all to bee
obſerved, that the conſcience is not ſimplie tyed by
any ſuch rules.

26 And this meane is alſo preciſelie to be kept in
all of them, vz. that thoſe things, which are either in
their own nature ſuperſtitious, or ſo far abuſed vn-
to ſuperſtition, as it is more expedient, they ſhould
be aboliſhed than amended bee at once cleane ta-
ken away, that the Church bee burdened with no
Ceremonies, that wicked Rites bee rooted out of
the ſame, and conſideration be had, what is agrea-
ble vnto every place and time.

1 They erre therfore moſt dangerouſlie, who
hold that Councels both generall and particular
cannot erre, and will haue the conſciences of

Chriſtians

Christians to depend vpon them, both in Doctrine, and also in traditions or Canons.

2 They also do erre, who resting only in their owne private studies, do attribute nothing vnto the decrees of Councels.

3 As those also do erre, who in Ecclesiasticall controversies, wil afford no place vnto councels

Concerning Fathers.

1 IT is certaine, that as the Lord in times past raised vp godly Priests, Levits and Prophets, which might interprete his Lawe against false teachers, and apply the same vnto their time: So in the Christian Church, after the labours of the Apostles and the Evangelists, he endued with a certaine greater measure of his Spirit, those, whome hee thought good: by those writings, posterities might be instructed, not that they should adde or detract any thing from the word of God, or change any syllable therein: But that they should bee the true interpretours of the same, and that there should be an vse, both of their sound disputations against hereticks, and also of their holy and learned, both exhortations and consolations: to over-passe heere, that the story of the ancient Church is to bee knowne out of their writings.

2 But heere men doe diverslie offend: for both they are greatlie to be reproved: who do neglect so great giftes of God: and they on the other side, do grievouslie offend, who receiue the writings of the Fathers without exception, for the rule of faith and those also who wil haue the gouernmẽt of the church

without respect of time, place and person, to be framed according vnto the prescription of the ancients: Neither are they to be heard, who hold, that the Fathers are to be accounted, because they are auncient.

3 Therefore, there is this meane to bee kept in the reading of them: namely, in respect of doctrine, be they old, or bee they newe, (for the olde themselues were sometimes newe) all their sayings are without prejudice, to bee diligently examined, according to the rule of Gods writté word, the which thing, they themselues every where in their writings wish to be done: and as touching the government and ceremonies of the Church received in their times, all preposterous zeale is therein to bee avoided: in such sort, as those things, which the writings of the Apostles command to be perpetuallie observed in the Church, are to be discerned from the matters that are indifferent, and were added since their time. There is also great consideration to be had of circumstances, which are alwaies necessarilie subject vnto change.

Defended by IOHN HALSBERGIVS a Flemming.

[12 Col. 3. sect.]

OF THE SACRAMENTS. LXIII.

VVE haue in the former Principles dealt, both with the vvord being one of the markes of the Church, and also with those things that depend thereupon: nowe vvee are to handle the other markes thereof, vz. the Sacraments, and first in generall.

1. When

1 WHen as God of his infinite goodnes, would not haue his Church after the fall of man, to remaine in that miserable estate: he did not onlie in word & promises declare his goodnes thereunto, concerning the saving thereof by Christ: but also added certaine rites and ceremonies, whereby he might confirme the same in the assurance of his divine goodnes towardes it.

2 These rites did the Grecians call Mysteries, because they signified secrete and hidden matters, which can bee knowne vnto none, saue vnto those onlie, that are instructed, that is, vnto the members of Gods Church. Now the Latines called them Sacraments, either because the word *Musterion* was so interpreted, by the olde Translator of the newe Testament, or because these rites, are the marks of the covenant betweene God and vs, that he should be our God, and we his people, and that by a Metaphore borrowed from the Sacraments, that is, the solemne oathes, whereby Souldiers bounde themselues vnto their Captaines, and the Captaines againe vnto them.

3 Nowe, although neither the worde Mysterie, nor Sacrament, bee found in the scripture, in that sence whereof we nowe speake: yet those godly Fathers haue added nothing vnto the word, when as they vsed these tearmes for the expressing of the saide rites.

4 Now, because the word Sacrament, is by the Latine Fathers, referred vnto all kinde of signes, which are vsed to expresse holy things: It is to bee observed, that in this discourse, the same is particularly referred vnto the signes of the grace of God

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in Christ, and that, two manner of waies: for a Sacrament doth sometimes comprehend the externall signes onely, and sometimes the things signified togeather with the signes, and a certaine holie action also.

5 Sacraments taken in the former signification, we define to be certaine visible signes instituted by God vnto the vse of the Church, wherby God doth seal in the hearts of the faithfull, the promise of the grace of free salvation by Christ, and so doth more and more confirme their faith, and witnes the fellowship which the Saints haue amongst themselues vnder Christ their head.

6 In the latter sense, we define them to be a certain holy action, enjoined by God vnto the Church: wherein, as GOD in a kinde of agreeable proportion, betweene the signes and the things signified, offereth vnto the senses of our bodie, by the hand of the Minister, the things that appertain vnto our salvation in Christ: so doth he giue vnto our soules the heavenly thinges themselues, to the end that they should spirituallie by faith, be more and more sealed in them.

7 By signes in this place, we vnderstand not naturall or miraculous, but voluntarie signes: because they are ordained by the will of God, to bee signes of his grace in Christ, which by nature they are not: neither are they signes onely, but partlie remembrances of things past, and partly seales of things present, and also to come.

8 But nowe, wee will consider in order of the causes of the Sacraments. The efficient is God onlie, because that as it appertaineth to him alone to pro-

promise grace: so doth it also to add the seals there of thereunto. Therefore also, there are neither any other Sacraments to be received into the Church, neither is the manner of the institution to bee any wise violated.

Whosoever therefore do breake out into that boldnes, that either they dare coyne newe Sacraments, or adde any vnto those that were appointed by the Lord, or detract any title from them, they are guiltie of treason against the Majestie of the highest.

9 The matter of the Sacramentes, are of two sorts, the one externall & corporall, which are perceived by the senses of the bodie: the other inward and spirituall, offered vnto the mind and the soule.

10 The forme of the Sacramentes, is the ordinance of God, comprehended in his Word: for the Sacraments are that altogether (and nothing else) which GOD by the word of his divine institution, doth testifie that hee will haue them to be: so that the word is as it were the soule of the Sacraments, in regarde that it testifieth what the divine ordinance is.

They do therefore abolish the Sacraments, who either altogither omit this worde in the administration of thé, or vse the same in a strange tong.

11 The chiefe end of them in respect of vs, is the salvation of the faithfull, by sealing their conjunction with Christ. For God, not contented with the generall preaching of his promises, thinketh it meete to seale, and to offer them in speciall vnto every particular beleever, having a regard thereby vnto their infirmitie.

12 Other

12 Other ends also they haue, which are of great moment, as that by the n wee should be put in remembrance of the benefites of Christ, that the Church should bee distinguished from other sects. For, as God will be discerned from Idols: so he will haue his people severed by these markes, from the Kingdome of the Devill: that they should be bands of the mutuall loue of the faithfull. Briefly, that they should bee a profession and a testification of the onelie true Religion, and of our duetie towards our God.

13 Nowe the instrument to vse the Sacraments aright, is Faith: whence it appeareth that the faithfull onely do receiue them, as it is meet, whereas all others do participate the outwarde signes onely, and that to their condemnation.

They erre therefore, who holde that vnbeleeuers do receiue the thing signified, that is Christ, together with the signes.

And they also do over-wickedly abuse the Sacraments, who administer them to things without life.

14 The change of the signes in the Sacraments, is not naturall, but respective by vertue of the commandement of God: for the signs are changed, not in respect of their nature, but onely in regarde of their vse: namely, whereas the things which before were common, are by Gods commaundement become the signes of heavenlie things: and this is the consecration of the Sacrament.

They erre therefore, and destroye the whole nature of the Sacraments, who teache, that the substance of the signes, are, (as it were) by a kinde of

of magicall enchantment, either changed or abolished.

15 The conjunction of the signes & the things signified, is also respective, in regarde of the ordinance of God, whereby invisible and incorporall things, are in a kinde of fit proportion, represented by corporall and visible elements: in such sort, as God doth giue both, by the hand of the Minister, and both are receiued in their lawfull vse.

They erre therefore, who holde that there is a reall joyning together, and presence of the signs and the thing signified.

16 Vnto this Sacramentall change, and the conjunction of the things with the signes, there is no place left, but only in the administration of the Sacrament.

They are therefore to be condemned, who do attribute some holines vnto the signes: and as for those who worship them, them wee vtterlie detest as open Idolaters.

17 The Sacramentall speaches and Phrases, are either proper or figuratiue: proper, as when that which appertaineth vnto the signe, is attributed vnto the same: and that which is peculiar vntō the thing signified, is distinctlie applied thereunto: and these do forbid vs to attribute vnto the signes any more than is meete: namely, that wee should not take them for the things signified.

They are no lesse impious therefore, than the former, who worship the signes, in the very Sacramentall vse.

18 These are figuratiue speaches, wherein wee see the names and effects of the things signified, attributed

tributed vnto the signs, and contrariwise the names or the effects of the signes, applied vnto the things signified, which is done to expresse that most true, and most neere sacramentall conjunction of the signes with the things, and that we should not attribute lesse vnto them than were meete.

They therefore do attribute lesse than is meet vnto the Sacraments, who will haue them onely to be signes of remembrance, thereby excluding the true giving and receiving of the thinges signified.

Yet are they in a lesse error, who will haue them to be signes onely of our outward profession.

19 Nowe, in asmuch as the Sacramentes are supplies joyned vnto the word, it commeth to passe that in some things they agree together, and differ in some other. For both are instruments which the holy Ghost vseth to make vs partakers of Christ & his benefites: yet so, as he may worke without them both in the hearts of the godlie, when, and as often as he will: and that he doth not any wise giue vnto the signes, his owne force and efficacie, by vertue whereof, the things signified are received.

They are blasphemous therefore, who will haue grace either in whole, or in part, to be bestowed by the Sacraments, and they ar no lesse blasphemous, who will haue this to be done, by the work wrought.

20 The force of the Sacraments doeth in noe wise depend vpon the person of the Minister, who delivereth them, but vpon the ordinance of God onelie, so that the same be observed: and that by a publick person, either rightly called, or at the least

exercising

exercising a publick function by a common error.

The Donatists therfore, and such like did erre, who taught that the Sacraments administred by evill Ministers, were of no force.

21 Even as the Gospell, who of it owne nature is the worde of life and salvation, is yet turned by the wicked vnto the savour of death: so the Sacraments also, which are instituted by God vnto the salvation of men, are notwithstanding received by the faithlesse and the vnwoorthie communicants, vnto their condemnation and judgement: and yet do they not desist in respect of God, to be true Sacraments still.

22 As the seed of the word preached, doth not alwaies bring forth fruit at the same moment that it is sowed in the hearts of the faithfull: so the fruit of the receiving of the Sacraments, doeth not presentlie shew it selfe, in such sort as the faithfull haue received the same: for that is only done at the time appointed by God.

23 As the holy Ghost by meanes of the worde, doth beget and strengthen faith: so doth hee stirre vp and confirme the same by the Sacraments. And therefore regard is to be had, that they who are of the age of discretion, enioy the effectual preaching of the word, wherby faith may be wrought in them, before they receiue the Sacramentes, that so they may woorthelie participate them, which cannot be without faith.

24 The word is necessarie (saue when it pleaseth God to worke extraordinarilie in the hearts of his Children) and sufficient vnto their salvation that are of age: but the Sacraments are not absolutelie

and

tion of all his benefites vnto eternall life.

7 The difference consisteth in the manner and measure of signifying or applying Christ, and also in the outward matter, forme and number.

8 For the Sacramentes of the olde Testament, did signifie Christ to come, & therefore at his comming they ceased, and ours came in their place.

Wherefore they were justly condemned by the Apostles, who taught that Circumcision was to be joyned vnto Baptisme, as being as yet necessarie vnto salvation. And a few yeares after the Ebionites, who woulde retaine the Iewish Ceremonies, together with the Christian sacraments.

9 Nowe, the Sacraments of the newe Testament, do shewe that Christ is already come, and they are therefore established with new signes, that are to continue vnto the worlds end, whereas the other were only appointed for some certaine time.

10 The nerer furthermore, that Christ hath manifested himself vnto vs, by so much the more clearlie, do the Sacraments of the newe Testament lay him before vs. For, thinges that are past are better knowne, than these that are to come. And therefore AVGVSTINE hath said well, that wee haue fewer sacraments than the Iewes had, but yet clearer, and a great deale more significatiue, and therfore of greater efficacie to confirme our faith, and to seale the promises of God in our hearts.

11 The which saying of AVGVSTINE, is to be rightly vnderstood. For we think not (as the School men did) that they vnder the Lawe, had the same grace only shadowed vnto them in the Sacraments, which is offered as present vnto vs in ours: seeing

the

the Apostle saith, that they did eate the same spirituall meat.

12 It appeareth that their outward matter and forme, was divers from the Sacraments of the new Testament, by the very signes, rites, and manner of administration.

13 That they differed in number, it is out of controversie: for we, (according vnto the institution of Christ) do acknowledge onely two, Baptisme, and the holy Supper: they had more, as Circumcision, the Paschall Lambe, the Sacrifices and oblations.

Wee do therefore condemne the Manichæes, who taught, that the things signified vnder the old Lawe were changed together with the signes.

Defended by *Daniel Doolegianus* a Low-cuntry-man.

18 Sept.

OF THE NOMBER OF THE SACRAMENTS OF THE NEVVE TESTAMENT. LXV.

We haue dealt touching Sacraments in general, and the difference of the Sacraments of the olde and nevve Testament: vvee vvill novve, (omitting the olde vvhich vvere abolished by the comming of Christ) deale vvith you.

1 THE Sacraments of the newe Testament are those which Christ hath instituted into his Church, to continue vntill his second comming.

2 Of this sort there are onely two, Baptisme, and the Supper of the Lord: by the former wee are received into, by the latter nourished and sustained in the Church.

Confirmation, Repentance, extreame vnction, order, and marriage, (which the Papists account among the Sacraments) are none indeede.

3 For the true definition of a Sacrament cannot agree vnto them.

Nowe that definition which they bring, that a Sacrament is a visible signe of an invisible thing, reacheth a great deale too farre, and is not proper vnto this discourse.

4 Therefore, although the Fathers in the very puritie of the ancient Church, did vse the word Sacrament in a very large signification: yet did they not acknowledge any more Sacramentes of grace, than these two, so farre were they from admitting the other fiue into the nomber of Sacraments.

5 For these do want indeed that forme whereby the Sacraments are that which they are: that is, the word of God, or the institution of Christ, whose office alone it is to ordaine Sacramentes, comprehended in his word.

6 And none of them doe testifie the vnion that the Saintes haue betweene themselues vnder Iesus Christ their head.

7 Wee do not denie but there were some vse of them in the ancient and purer Church: but we affirme it to be a farre other, than that which is nowe in Poperie.

8 The Papistes make Confirmation to bee the next Sacrament vnto Baptisme: and they say, that it is that, whereby the children of Christians, that are come to age, after they are annointed in the forehead with oyle, and haue receiued a blowe or a pat of the Bishop, do (forsooth) receiue the holy Ghost, though

thogh they make no confession at al of their faith.

9 But the Fathers made that to bee Confirmation, whereby those that were baptised when they were Infants, being after instructed in the christian Religon, were, by laying on of hands, and solemne prayers, after they had made publick confession of their faith, commended vnto God & the Church.

10 But it was not a Sacrament, for it wanted a proper visible signe, which is one necessarie parte of the matter of a Sacrament.

11 True repentance wee admit in the Church, as being altogether necessarie vnto the salvation of all beleevers that are come to age, although it hath not alwaies satisfaction before the Church joyned with it.

12 Nowe the Papistes call that Repentance, when as a man being touched with a perfect contrition for his sinns, doth confesse them by making a full reckoning of them in the eares of the sacrificing Masse-priest, by whome after he hath receved absolution, he is enjoyned to make such a satisfaction, as receiving force from the merites of Christ doth satisfie Gods justice.

13 And seeing furthermore, it hath noe visible signe, it cannot be a Sacrament.

14 They make extreame vnction to be a fift Sacrament, whereby some person being at the point of death, is by the sacrificing Masse-priest annointed with oyle, that the paines of Purgatorie may be remitted vnto him.

15 In the time of the Apostles, when as the giftes of miracles remained, as yet, those who were sick, were woont to call the Elders of the Church,

by whome they were annointed, and so did oftentimes recover their health.

16 But miracles being ceased, vnction also hath ceased, and therefore is no Sacrament: for the Sacraments of the newe Testament, are to continue vnto the comming of Christ.

17 Orders amongst the Papistes, are rites and Ceremonies, partly invented by them, and partlie fetched from the Fathers, whereby they consecrate their Ecclesiasticall Ministers.

18 It is out of controversie, that in the Church of God (who is the author of order) al things ought to be done in order: yet cannot this order bee any wise a Sacrament of the Church, seeing it neither hath any promise of grace annexed vnto it, nor doth bulong vnto all the faithfull.

19 Marriage, (being the seaventh Sacrament of the Papistes) is out of question, the holy ordinance of God, appointed for the propagation and conservation of mankinde: yet do we not acknowledge it to be a Sacrament.

20 First, it hath no promise of salvation, nor any corporall matter, which might bee a signe of the grace of salvation, ordained by God.

21 Secondly, it is not common vnto al the Elect: for it is not needefull, that all those who will be accounted of the visible Church, should be married: yea, the Papisticall cleargie do reject the same as a filthie and prophane thing.

22 Thirdly, it is not proper vnto the Church of Christ vnder the newe Testament: for it was precisely instituted at the very beginning of the world, and it is common vnto all men, even the very heathen,

then, which could not be, if it were a Sacrament.

Defended by Daniel Chamierus Occitanus.

OF BAPTISME, BEING THE FIRST SACRAMENT OF THE NEVVE TESTAMENT. LXVI.

Having in the former Principles set downe the number of the true Sacraments of the newe Testament: we nowe come to handle the first of them, namely, Baptisme: where we will deale with the causes and effectes thereof, referring other thinges that belong vnto this argument, vnto the next disputation.

1 BAptisme being a Sacrament of the newe Covenant, testifying that Christ is come, came in the place of Circumcision, which vnder the olde Testament, did præfigure Christ to be manifested.

2 Both of them are the same indeed, yet differing in signes.

3 The same is to be said of all types both singular and extraordinarie (of which sort was the passage through the sea vnder the cloud) and of the legall and ordinarie, of which sort were sprinklings and divers washings, ordained vnder the olde Testament.

4 By Baptisme, being one of the two Sacraments of the newe Testament: we vnderstand in this treatise, that holy and mysticall action which is proper vnto the Christian Church, and ordained for those ends whereof we will speak anone.

5 The matter of Baptisme, are the signes, & the things signified. The signes are water, and the sa-

cramentall rites, which are a dipping into the water, and a taking out of the same againe, whence washing doeth followe. The thing signified is the bloode of Christ, vnto the remission of our sinnes, and that spirituall and devine force whereby wee are regenerated, which regeneration, consisteth partly in the abolishing of the olde man, which decayeth by little and little, and partly in the creating of the newe, which is to be perfected by degrees.

6 The formall cause of Baptisme consisteth in the lawfull vse of the institution: the especiall part whereof, is the invocation of the name of the Father, of the Sonne, and of the holy Ghost, together with the rite either of dipping into the water, or of the sprinkling of the same.

7 For it is not greatlie materiall, whether the person that is to be baptised, be whollie dipt vnder the water, or whether the water be onely sprinkled either vpon his head or his face.

Vaine therfore, and void is that washing, where either Baptisme is not done into the name of the Father, the Sonne, and the holy Ghost, or water is not vsed.

8 Those vaine questions that haue risen from that false absolute necessitie of Baptisme, as whether it bee lawefull to baptise with distilled water, with vrine or stale, or with sand where naturall water cannot be gotten: we reject, as absurd and ridiculous: neither thinke wee, that any contention ought to be made, whether the water is to be once or thrise applied.

9 It is not lawfull, no not for any Angell in heauen, to ordaine any Sacramentall rites, seeing the signifi-

signification of them doeth respect the promise of grace. For it is in the power of God alone, both to promise what hee thinketh good, and also to establish his promises by what signes it pleaseth him.

10 They did greatlie offend therefore, who not contented with the simplicitie of the Lords institution, thought that they could adorne Baptisme, by adding curious rites therevnto: whereas of the contrary side, the Lord will haue the Sacramentes of the newe Covenant, which are opposed vnto the olde, to bee therefore most fewe and simple, to the end, that wee should so much the more readily bee drawne from these corporall and sensible things, to the consideration of spirituall & heavenly matters.

I Those innumerable added trifles therfore, which haue presently growne into manifest superstition, (and whereof some were added by the Papists) as chrisme, spittle, Tapers, wee haue justlie abolished (though they bee of antiquitie) as being Will-worship.

II Nowe as touching Exorcisme, (if by that name be vnderstood, not the solemne covenant of Christianity, but the conjuring of Sathan and Spirites:) wee altogether refuse the same, as being rashlie and foolishlie drawne from those that were possessed with Devils, to bee applied vnto men that were in their right wittes, and to the infants of Christians.

III Yet did not these spottes, though filthie and loathsome, and therefore to bee carefullie abolished, anihilate Baptisme, as long as the essentiall forme thereof remained.

11 The first that the Lord appointed to publish

liſh this action was Iohn, therefore called the Baptiſt, but the Author hereof is properlie Chriſt, who only hath this authoritie in the houſe of his father.

12 Nowe, the outward adminiſtration of this Sacrament, as alſo the ſimple preching of the word, he hath committed vnto Paſtors lawfully called.

Their errour therefore is very grievous, who commit this office vnto private men, and much more grievous, who giue women leaue to intermeddle in this action, in the cauſe of neceſſitie, as they call it.

13 Although, they are not to be accounted to haue a lawefull calling, who haue invaded the places of true Paſtors, either by a common error, or by long permiſſion: yet are they to bee diſtinguiſhed from meere private men.

Therefore, Baptiſme adminiſtred by them, according to the forme appointed by Chriſt is to ſtand: Yet are not they to be excuſed, who, now that the holy Miniſtery is in ſome ſort reformed: do as farre as in them lyeth, confirme the falſe calling of theſe men, by giving their children to be baptized of them.

14 To the end in the meane time, that all theſe things may be lawfully done, they are to be ſo performed in the Church, as it may bee vnderſtoode what is done, and therefore a certaine forme (togither with meet and convenient prayers) is to be vſed in the vulgar tongue, which may declare the originall vſe, and end of Baptiſme.

Therefore alſo, Baptiſme is prophaned by them who either adminiſter the ſame without any expoſition, or depraue the adminiſtration thereof by

by some false woorshippe, or administer it in a straunge and an vnknowne tongue: Although it bee true Baptisme, as long, as that remaineth which is the chiefe thing therein: namelie, the signe, and the right invocation of the Father, the Sonne, and the holy Ghost: for Baptisme doeth neither depend vpon the faith, nor yet is defiled by the sinnes of him that administreth it, but is grounded onely vpon the ordinance of the Son of God.

15 The Analogie furthermore, of the signes, and the thing signified is manifest: For the element of water, vsed for the washing of the outward filthines, doeth most fitlie represent that blood, which was shead, for the taking away of the sinnes of the world, and applied to purifie vs: Brieflie, that either dipping into, or sprinckling of the water, though it be but done in a short space, doeth yet clearely represent the first part of our Regeneration: that is, the sealing of our inward and spirituall ingraffing into Christ his death and burial: whereby our old man, togeather with all our sinnes, beeing by little and little brought to decaye, is altogeather buried. Last of all, in that hee who is baptized, whether hee bee dipt vnder the water, or sprinckled with the same, doeth yet rise againe: it laieth open, as it were before our eies, the remission of our sinnes, and the rising againe of our newe man.

16 The proper end of Baptisme is, that by this solemne and holy action, wee might be knowne by the testimonie of men & Angels, to be in the number of the visible Church, and also that by means of this action, the adoption of the elect, might to their full

full assurance, be more and more sealed by the holy Ghost in their hearts.

17 The principall efficient cause hereof, is the holy Ghost, who in his good time doeth inwardly performe, that which by the worde of promise, accompanied with outward signes is declared vnto the mind: Whence also may be gathered, what are the effects of Baptisme.

18 Now, the instrumentall cause of the efficacie of Baptisme is the very same, that maketh the word alone to be powerfull: namely, faith wrought by the holy Ghost, through the hearing of the word in those that are of age.

I Their error therefore is intollerable, who dreame that there is any divine power, either in the water, or in the rites of Baptisme, seeing that whole efficacie, is solie the worke of the holye Ghost, which canne bee communicated vnto no Creature.

II Nowe, whereas in the Scriptures, and in the writing of the Fathers, that is sometimes ascribed vnto the outwarde Baptisme, which is properly belonging vnto the inward, or that vnto the signe, which appertaineth vnto the thing signified, or to the Minister, which is proper vnto the holie Ghost alone: this commeth to passe, not because that that thing which is the onely worke of the power of God, can bee any waies transferred vnto any other thing: but that the truth of that, which is signified by the Sacrament, may in regard of God who promiseth be known to be alwaies present.

III They are also greatly deceived, who think that

that Baptisme was properlie and chieflie ordained, to the end, that Christians might by that outward mark, be discerned from other people.

19 Nowe the signes themselues, haue no other force, than of Sacramentall signification: that is, to call the thing signified, not onely vnto our remembrance, but also offer the same vnto vs to bee receiued by faith.

20 Seeing Regeneration, whereof Baptisme is the pledge, is onely begun in the Saintes, the jangling Sophisters do grieuouslie erre, who think that originall sinne, which is the corruption of nature, is altogether taken away by Baptisme, and that by the work wrought: that is, by the very action of Baptisme, and that it is abolished from the very same moment that Baptisme is received: neither wil they haue that fire of concupiscence which remaineth in those that are baptised, to be accounted a sinne.

Defended by *Anthonie Thysius*, a Lowe-countrey man.

6 Cal. Nov.

OF THE SECOND PART, CONCERNING BAPTISME. LXVII.

Wee haue disputed in the former Principles, touching the causes and effects of Baptisme: it followeth, that wee deale with those things, touching the same argument, which wee referred vnto this Disputation.

1 THE subject of Baptisme is hee, who is baptized: And all those are to be baptized, who in regard of likelyhood, are contained within the couenant of God.

2 Now,

2 Nowe, the infantes that are the progenie of beleeving Parents: and also those, who being of full age, do offer themselues vnto the Church, by making profession of their faith, and yeelding their consent vnto the doctrine therein professed, are to be accounted within the Covenant.

3 Wee holde, that they who are of full age, are not to be received vnto Baptisme, before such time as they be instructed, and haue yelded a confession of their true faith, togeather with a protestation, that they will leade a better life: Because for more assurance, the confession of the mouth is to bee required at their hands.

4 Touching infants, seeing our adoption doth not depend vpon our selues, or vpon any outwarde thing, but onely vpon the election of God, which began to be manifested at our very conception, by vertue of that covenant, (I will be thy God, and the God of thy seede) and againe, (I will be the God of those that feare me vnto a thousand generations:) And although, that infantes bee not endued with actuall faith, which is, by hearing: yet do we at this day, justlie baptize, (as in times past they were circumcised) the infants of the Saintes, because they are comprehended within the covenant of eternal life, by meanes of the faith of their Parents.

5 It maketh nothing against this point, that all who are borne of faithfull Parents, are not elected: For if this reason might prevaile, we would hardly be drawne to admit those, that are of yeares: Seing all that professe are not elected. It is not our parte, to enquire into those secreet mysteries of God: but wee may justly presuppose, that both all their children

dren who professe Christianitie, and all those also, who being of full yeares, do make profession of true faith, are elected vnto æternall life.

6 Whereas every man is said to be saved by his owne faith, and not by another mans: it is to be vnderstood onely of those that are of yeares, and we cannot allow of the opinion, concerning the actuall faith of infants. But leaving vnto God his secret judgements, we doubt not, but that the faithfull parents, do according vnto the condition of the Covenant, apprehend the promise both to themselues, and also to their children.

7 Nowe the Sacramentall adding of the seale, doth presuppose that, which is sealed to be present indeed: namely, that the partie baptized, is by likelihood comprehended within the Covenant.

8 If no well ordered Church did ever admit, either Iewes or Turkes being of yeares, or any other the professed enemies of Christ, vntill they had bin catechised, and made open profession of Christianitie: much lesse, can any receiue their children, but with the manifest prophanation of Baptisme.

9 Touching Papistes, wee are in some sort to think otherwise of them: in asmuch as we may iustlie presuppose, that the Church doth as yet remain within the filthinesse of Poperie, (in respect of the Elect, that are in their time to bee drawne out of that myre) because that the seale of Christianitie, though defiled with many spottes and staines, hath continued among them, in the substantiall forme therof: as also the doctrin of Christianity, in respect of the Trinity, and the person of Christ: And therefore we ar of judgment, that the children of Papists, may

may be receiued vnto Baptiſme, if either one of the Parents do require the ſame, or ſome man bee preſent, that will promiſe their right bringing vp.

10 It is a great errour, to tie ſalvation vnto the outward Sacraments, as thogh they were abſolutlie neceſſarie therevnto, which the Papiſtes themſelues, that are of any ſound judgement do not altogether hold. And on the other ſide, he that deſpiſeth the marke of the covenant, is juſtlie guiltie of eternall death. And therefore it is not the want, but the contempt of Baptiſme that is damnable: the which ſinne, (as alſo all other) may bee done away by true repentance.

11 Now he cannot be accounted a contemner of Baptiſme, who wanted opportunitie to receiue the ſame lawfullie.

And therefore, we do caſt away theſe caſes of neceſſitie, and all the corruptions brought into the Church vpon this occaſion, as being the inventions of men.

12 The effects of Baptiſme adminiſtred, either vnto infants, or vnto thoſe that are of age, is not to bee tyed vnto the very time of the adminiſtration thereof. For the ſeed, both of the word, and alſo of the ſacraments, lieth as it were, buried in the earth, as long as it pleaſeth God to deferre his grace.

13 Now, ſeeing we are baptized for our whole life after, & that Chriſt doth never caſt away thoſe that were given him: it followeth, that Baptiſme is not to be itterated.

Wee do therefore condemne Rebaptization: neither can we in this point, allow of CYPRIAN, and the Africane Churches: and eſpeciallie of

that

that false and dangerous opinion, which holdeth that the remission of sinnes past is onely sealed by Baptisme: whence it come to passe, that some did very careleslie defer Baptisme vnto their last end.

14 The Baptisme of IOHN and of Christ, was one and the same, both in regard of the signes, and also of the things signified.

15 The most meet place for Baptisme to be administred, is that, where the word is preached: and the most meete time is, the time of the preaching, even for this cause, if there were no more, that publicke praiers which are of great force in this action, may be joyned with the administration of the Sacraments.

16 Yet may particular Churches appoint the time, and the place, as circumstances shall require.

17 The vse of witnesses, (called God Fathers) is neither absolutelie necessarie, nor yet to be cleane rejected: but such witnesses onelie are to be chosen, as both know, and are also likelie to performe what they promise, concerning the holy bringing vppe of the infants.

Defended by *James Rouland*, a Lowe-cuntrey man.

W. nov.

OF THE LORDS SVPPER. LXVIII.

1 THE other perpetual Sacrament of the whole Christian Church, is the Supper of the Lord, figured by divers types vnder the old covenant.

2 For it was meete, the Mediatour being nowe come, and the Covenant being nowe last renewed by him, that the old seales of the Covenant should

bee changed into ſuch, as might agree to the time both of the ordaining of them, and alſo of their laſt renuing, and ſo might even declare that the Mediatour was come both by water and by blood.

3 Now the Supper is that laſt Sacrament of the newe Teſtament, or that publick action of the Chriſtian Church, wherein, as the bread being broken, is given to be eaten, and the wine powred out, given to be drunk after the corporall manner: ſo the bodie of Chriſt being delivered to death, & his blood being ſhed to ſeale vp thoſe that are in league with God, is given vnto the faithfull that can examine themſelues, and are ſpirituallie received of them by faith, for thoſe endes, which wee will preſentlie ſet downe.

4 The Authour both of the thinges delivered, and of the action is Chriſt onelie, who (as farre as this Teſtament is called the newe) is the only Teſtator: but in reſpect that it hath regarde vnto the covenant that joyneth others therein, the authour thereof is he, who is the authour of the Covenant. The Church is the partie vnto whome the promiſe is made: and therefore the Church is not to take vppon it, the authoritie for to confirme this Covenaunt.

5 The matter of the Supper, are the ſignes, and the things ſignified. Vnder the name of ſignes, are comprehended not onely the ſubſtantiall thinges themſelues, namely the bread and the wine: but alſo the rites and the whole action ſo farre as it is Sacramentall: namely, the breaking of the bread, the powring forth of the wine, the delivering and receiving of both; whereunto is joyned the nourishmene

ment of the bodie, arising of the receiving of it.

6 Touching the breade, whether it should bee leavened, or vnleavened: touching the wine, whether it should be pure, or mixed with water: and if wine be wanting, whether it be lawfull to vse some other drinke: we think them matters, about which no greate contentions are to bee raised: so that, (if necessitie so require) that which is the speciall thing, be retained, namely, meate and drinke, meete for nourishment, and answerable vnto the proportion of the signes and the things signified.

7 The administration of the signes, because they are present vnto our outwarde senses, hath Christ committed vnto the Ministers of the word, but yet so, as the efficacie of the administration doeth not depend vppon them, but vppon Christ onelie.

8 For this cause also, the things which we name signes are received by the mouth of the bodie: and therefore also by the wicked, (although they account them not for signes, but for common things) and that the receiving of them is turned vnto their greater damnation.

9 The thinges sealed, are the body and bloode of Christ, the offering and receiving of both, and the spirituall nourishment arising therefrom: or rather whole Christ God and man, with all his benefites, and the newe Covenaunt confirmed by the death of the Testator.

10 For although the receiving of the bread and the wine, doth onely signifie the communion of the body and the blood: yet because we are made one with Christ, by the meanes of his humaine nature,

it doth seale vnto vs the whole benefit of salvation: becau se neither the manhoode can bee separated from the worde, nor the humanitie subsist without the Deitie, or his benefites without the whole person: and therefore, the one are neither received, nor delivered without the other.

11 It is not without cause, that Christ hath severallie ordained the bread to bee the Sacrament of his bodie, and the wine of his blood, and commanded them to be severallie delivered in the Church. For the body and blood are not sacramentallie represented vnto vs in this action, as the whole humanitie of Christ, being glorified doeth nowe liue: but in regard that they wer offered vpon the crosse for vs, the blood being powred out of the bodie.

Vaine therefore is that concomitance. (as they call it) or inseperable conjunction of the bodie & the blood, vnder both binds severally, whereas the body is here laide before vs, and given to be considdered by our faith, as beeing without blood, and the blood as powred forth o. the bodie by death.

12 The things signified, because they are given vnto our minde, and that to establish and increase a spirituall life in vs, are given by Christ himselfe, and received through faith, by the power of the holy Ghost: whence it commeth that they are proper and peculiar vnto the faithfull onely.

13 Yet doth it not followe, that the breade and the wine given vnto the vnbelevers, are not Sacraments. For in respect of Christ, he giueth vnto every man that wholly, which he promiseth in his word vz. the signes vnto the bodies, and the things vnto the

the soules that are endued with true faith: where-vpon it is no marvell, if the one of them alone bee receiued by the vnworthie communicants as bring ing onely their bodie, and that p olluted too, vnto the Lordes table, whereas they want the mouth of the minde, that is, faith.

14 The forme consisteth in the apt and meet, that is, sacramentall & respective conjunction and analogie, or agreement of the outwarde signe, and the inward mysterie.

Th Transubstantiation of the signes and the things signified, and the essentiall consubstantiation of the things signified with the signes, are to be rejected. for the former doth abolish one part of the Sacrament, to wit, the signs both of them are directly contrary, both vnto the Articles of our faith, concerning the truth of Christs bodie, and also vnto the vse of the Sacraments: whence followeth that most horrible & detestable bread-woorship.

15 The agrement of the signes and the things signified, is manifest: for as bread and wine do nu-rishes in this life: even so, the bodie and bloode of Christ, purchase eternall life vnto vs.

Both the bread and the wine therefore are to be delivered in the Supper, both, to the end that the whole analogie may be kept, and also for the cause alleadged in the 11. Principle.

16 This analogie doth depend vpon the divine ordination, institution or blessing: by vertue where of, common things are drawne vnto a holy vse.

The signes therefore, haue by the ordinance of God, no consideration at all of a Sacrament,

saue only in the action of their lawfull administration. Neither are we to imagine of any force that should be ingrafted in the signes themselues, seing they differ from common things, in regard of a Sacramentall signification only, and that in the very vse. That carrying about, an adoration of the signes, is most horrible Idolatrie.

17 As the whole force of the Supper, and the Sacramentall formes of speach, doe arise from this analogie: so they are to be judged thereby.

These speaches therefore, (This is my bodie, the cup is the newe Testament in my blood,) are not to be expounded according to the wordes, but according to the meaning: that is, by a Sacramentall Metonymie or change of the name, whereby those things are said to be that, whereof onely they are a signe.

18 The proper and principall ends of the Supper, ar both the serious remembrance (joyned with thanks-giving) of the death of Christ, to his glory and our profite: and also the neerer ingrafting of vs into the body of Christ by faith, being strengthned and increased, and our neerer vniting with God the Father, by meanes of the Mediator, who dwelleth in vs by his spirite.

19 The lesse principall endes, are the mutuall communion and loue of the faithfull, beeing members of the same bodie, the outwarde witnessing of that mutuall consent, and the preservation of publicke meetings.

20 The effects of the Supper do differ from the endes, but in respect onely: for seeing it is ordained by Christ vnto these endes, it cannot bee, but that they

they should ensue vpon the lawefull vse of the Supper: yet so, as the Sacramental signification is attributed vnto them, as their work: whereas the whole efficacie is solie referred vnto the holy Ghost.

21 The profit and efficacie of the Supper, is not to be tyed vnto the very moment of the action of receiving, but doeth extend it selfe vnto our whole life: yet is not the action once celebrated, to be for this cause, ever after neglected, seeing no man hath such a perfection of faith in this life, as he standeth not in neede of this support.

Defended by JAMES ARMINIVS of Holland.

V. Cal. Dec. [15 n.]

OF THE POPISH MASSE. LXIX.

We have spoken in the former Principles concerning the true vse of the Supper of the Lord: nowe we are to shewe in fewe wordes, howe the saide vse hath beene diverslie depraued by Sathan.

1 OF all the errors that have risen about the holie Supper of the Lorde, that invention of Transubstantiation is the most oughie, which was brought in and confirmed, especiallie by *Lanfranke* about the yeare 1050.

2 For when as the wordes of Christ, instituting this Supper are to bee vnderstoode according vnto his mind who speaketh them (which alwaies ought to be regarded in all acts, and especiallie in Testaments) so, that in this Sacrament, the body & blood of Christ are truly, but Sacramentally and by faith giving credite without question vnto his wordes,

receiued. The Transubstantiators, contrary to all reason, and vse of Sacraments, haue so obstinately stroke to the wordes, that many absurdities haue risen thereof.

3 First of all, seeing all Sacraments doe consist of signes and thinges signified, they doe take away the nature of the signes. For they teach that after the Consecration (as they call it) the signes do not remaine, but that the thing it selfe onely is presented vnto vs.

4 Secondly, the Sacramental participation being thus abolished, they make a kinde of imaginarie receiving of the Lords body and bloud: where a by (as they hold) the bodie which is now in heaven, is reallie and corporallie present in infinite places, at the same time, and is received at once in whole and in part, by many and by one: which thing, as it is most absurde, so doeth it overthrowe the Article of the Ascension, and sitting at the right hand of the Father.

5 Thirdly, they haue fained such a change, as maketh that which is, not to bee: and that which is not, to be. For they do so spoile the breade and the wine of their essence, as they desist to bee breade and wine, and beginne to be some other thing: and they dreame of accidences, that are inhærent in no subjects, against the first article of the Beliefe, that teacheth, that the Lord is the Creator and preseruer of the things which he made.

6 And heere they do very foolishlie bring in the omnipotencie of God: for we are nowe to enquire, not what God can, but what hee will do according to his written word. Moreover it cannot be either that

that God can lie, or that Christ can be contrarie to himselfe: both which wil necessarilie come to passe, if any thing bee saide to haue beene ordained by Christ, contrary to the Articles of our faith.

7 Hence haue risen two most grievous errours: the former touching the worshipping of the bread and the wine, the which in a very fearefull blasphemous sorte, are thus commonly saluted by the Papists: AL HAILE, SAVIOVR OF THE WORLD, THE VVORD OF THE FATHER, THE TRVE SACRIFICE, LIVELIE FLESH, THE VVHOLE DEITIE, TRVE MAN, &c. The other touching the expiatorie, and propitiatorie oblation for the sinnes of the quick and the dead, which the church of Rome doth properly call the Masse, and wherein they place the summe of all Christianitie.

8 For the Masse is not that mingle mangle patched vp as it wer of the shreds of divers places gathered heere and there out of the Scripture, and other Authours, which are the reliques of the ancient Liturgie or common service booke of the Christians: but it is that ordinarie propitiation and oblation (called by them their vnbloodie Sacrifice,) which is offered vnto God the Father, for the sinnes of the quick and the dead.

9 Nowe, they offend in this point, first, because they change the Sacrament into a sacrifice: whereas Christ commaunding vs to receiue, and not to offer, ordained a Sacrament and not a Sacrifice.

10 Next, in that they falselie teache: that in the Christian Church, there remaineth after the death of Christ, any expiatorie Sacrifice, besides the very bodie of Christ, which is endued with a true humaine

maine nature and soule.

11 Thirdly, in that they chiefelie accuse that one and most perfect sacrifice of Christ, of imperfection, by iterating the same every hand while. For iteration is a note of imperfection, as the Apostle saith Hebrewes 7.

12 Christ indeede commanded all the faithfull to celebrate the memorie of his passion: but hee gaue no commandement vnto any that hee should be sacrificed. For there ought to bee no mention of the Name and office of a Priest, or of an Alter, at this day in the Church of Christ. For Christ is now the onely, and the chiefe Priest, who offered himselfe once, an onely, and a most perfect sacrifice vnto God, neither was there any other that could, or can, or shall be able to performe that worke.

13 For the Sacrifices that ought nowe to haue place among Christians, are only of thanksgiving: that the faithfull may giue thanks vnto God for all his benefites, and offering their prayers vnto him, may perpetually consecrate themselues wholie, a living and an acceptable sacrifice vnto his Majestie An expiatorie or propitiatorie sacrifice, there is or caone bee noe other, but that which Christ once did make most perfectlie, vppon the Alter of the Crosse.

14 Yet we doe not denie, but that the auncient writers did giue the name of Sacrifice to the Lords supper: but, as in this point, so in many other things in a very farre streatched signification: and that partly to the end, that (as they thought) they might set forth the dignitie of this high mysterie, whereat the Angels do admire, and partlie that they might

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note out, and retaine the custome vsed amongest the auncient Christians. Who were woont in their holy feastes of loue, to bestowe and offer guiftes, and offerings of divers thinges, and even of meate and drinke: which beeing collected togeather into one, were so dispoſed of by the Pastors of the Churches: as first of all, they were by praiers offered vnto GOD: next, some portion of them was taken, whereby the holy Supper was administred: lastlie, that which was left, was bestowed for the maintenance of the poore. Out of which rites, the Masse-mongers doe as yet retaine the names of OFFERTORI, COLLECT, and COMMVNION. And hence it is thought, that the name of the MASSE was derived, even from the custome that the faithfull had to send those thinges vnto the publicke Assemblies of the Church, which they would haue bestowed vpon holy vses.

15 Nowe it is no lesse fabulous, that the Popish Masse was celebrated by JAMES, or any other of the Apostles: then it is most true, that the same was coyned, neither all at once, nor yet by one and the selfe same man, but was soldered togeather, as nowe it is, by many Popes, after many yeares: and after that it had bin eiked out, with many patches which were added therevnto.

16 Vnto the former errors, there are adioyned not a few others: as that it is celebrated, not by the Congregation of the faithfull, but by one Masse-monger alone: that the Sacrament is after the holy action Reserved as it were a preservatiue against whatsoever inconvenience: that the names of dead Saints are called vpon, & their imaginarie merites,

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intermingled in the Masse: that the one of the signs is in a kind of impudent and altogither hellish boldnesse, taken away from the lay people, as they call them, that the whole action is done in a straunge tongue: that the Masse-Priest alone is privie vnto many things, that ar done therein: that they vse the attyre and gestures of stage-plaiers, & many other things, brought forth by this plant, which the heavenly Father hath not planted, and therefore, shall one day be altogether rooted out.

Therefore, we detest this imaginarie and blasphemous sacrifice of the Masse, which is contrarie to Gods worde, and overthroweth the force of Christes passion, and bringeth in almost innumerable errours, and we pray with all our hearts and soules, that the Lord would graunt vnto all his Churches, the pure and sound vse of his holy Supper.

Defended by *Theophilus Hesperius* of Beame.

[D.V. 2 Cor. 9.8.]

OF CONSVBSTANTIATION. LXX.

We haue alreadie disputed, concerning Transubstantiation: Consubstantiation being the neereſt error vnto it, is nowe to be handled.

1 CONsubstantiation consisteth in this, that the body and blood of the Lord, is said to be corporallie, natural'y, and really present: in, vnder, and with the bread and the wine.

2 It hath this common with Transubstantiation, that in both of them, the wordes of the institu-

tion

sion, are in a prepostorous sort stiflie maintained, without any regard vnto the meaning. Although that in very deede, the words are changed in both, by the fained interpretations whereby they are expounded: whence many absurdities do followe.

3 First, in that both of them doe take away the force and nature of a Sacrament, which consisteth in this, that two things should be in them: namely, earthly, elementarie, and signifying: then heavenly, invisible, and signified: both which are severally considered, not as they are something absolutely and simple existing of their owne nature, but as there is a mutuall comparison and referrence betweene them, whereby the signes do represent the thinges signified are represented.

4 Next, Transubstantiation maketh that the thing is not that, which it is, & that it is that, which it is not: but Consubstantiation maketh that two things indeede are become one.

5 Thirdly, this doctrine doth include contrarieties: for it affirmeth, that the same body is receiued both naturally and supernaturallie: whereas the trueth doeth teach, that the signes are naturallie, & the things signified supernaturallie participated.

6 For the receiving of the mouth, and also the helpe of the other senses, are heere required by the institution of Christ, to the end, that that which is naturall and corporall, may performe his owne office: the operation also of the minde and faith, is especially to be present, that what is spirituall, may be received by spirituall instruments.

7 Yet wee confesse, that the body and blood of Christ is offered bodilie, that is, corporally in the holy

holy Supper: But after the same manner, that Paul saith, that all the God-head doth dwell in him corporallie: that is trulie and fullie: the Lord performing without all doubt, that which he promised.

8 And although the bodie of Christ, be of it self a naturall substance, and contained within the dimensions or limites thereof: yet is it not materially, but spiritually eaten of vs. For the flesh would have profited vs nothing, but the spirit and life: yet wee may say in some sence, that the bread and wine are the body and the bloode: and that the body and the blood are fed vpon, namely, in a Sacramentall manner.

9 This Doctrine also, is directly contrary vnto that end of the institution, wherby Christ commanded vs, to celebrate his memorie. For if hee be present, his memory cannot bee called to our remembrance, except we will speake very vnproperly: seeing thinges past and not present, are called into memorie.

10 Againe, it doth abolish the nature of Christs bodie: For if the same bee thus received by every one in particular, it must needes be, both present in infinite places at once, and also be infinit of it selfe: The which point, is contrary vnto the Articles of our Beliefe, whereby we beleeue, that hee was true man, that he was borne, suffered, dead, risen againe, ascended vp into heaven.

11 Furthermore, if the receiving of Christ were corporall, the ancient Church vnder the Lawe, had not beene partaker of his bodie, because the same was not as yet borne: which point is contrary vnto the Apostle, who saith, that the Fathers did receiue

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he ſame ſpirituall meate, and the ſame ſpirituall rinke.

12 Further, if Chriſt were corporally preſent, he hould be eaten without reſpect both of the badde, nd the good, which is impoſſible. For to eate the eſh of Chriſt, is to beleeue in Chriſt, to be joyned ith Chriſt, and to be drawn from death vnto life, hich can by no meanes agree vnto the wicked.

13 For they, as AVGVSTINE ſaith, do onely receiue the breade of the Lord, but not the breade which is the Lord: which bread, is alſo vnto them, not a ſigne of Chriſtes body, but meerely bread: euen as the Sacrifice of the wicked, are by the Prophet HOSEAH, not called Sacrifice, but only fleſh. Yet doth God juſtly puniſh in them, the contempt of his grace offered.

14 Againe, ſeeing the queſtion in this point, is onelie touching the ſoule, and the feeding thereof, to offer a corporall thing therevnto, is to bee ignorant of the nature of things, and to mingle heavenlie and earthly things together: ſeeing that eating of Chriſts body with the mouth, (if it could be poſſiblie done) could not reach vnto the ſoule, but only vnto the body. And as the blood of Chriſt, doth not waſh them, that are corporallie dipped thereunto, (the which thing might haue come to paſſe, vnto the very Iewes, that tormented him:) But thoſe who apprehend the force and efficacie thereof by true faith: for they eat his body, & drink his blood, who ſpirituallie (yet not by imagination, but trulie as hath bene ſaid) apprehend him as he is given vnto vs of the Father.

15 Laſt of all, Conſubſtantiation cannot be eſtabliſhed

bliſhed by the wordes of the inſtitution: For Chriſt did not ſay, Heere is my bodie: that is, in, vnder, or with the bread: but this is, that is, this bread is my body: And it were abſurd to ſay, that Chriſt, who reached the bread vnto his Diſciples, was corporallie in, vnder, and with that bread.

16 Nowe, the ſimilitude of iron being red hot, of an infant lying in his ſwathes, of wine contained in the veſſell, are ſo groſſe, that they need no confutation: for theſe conjunctions are natural, whereby newe qualities are applied vnto bodies, and ſubſtances are joyned vnto ſubſtances: whereas all things in the Supper are ſupernaturall, depending vpon the inſtitution of Chriſt. Yea, and that ſupernaturall conjunction, whereby the Deitie of Chriſt is perſonally vnited vnto his humanitie, can have no place in this argument: nor yet that miraculous conjunction, whereby, God taking vpon him certaine viſible formes, did manifeſt him ſelfe to ſome: It followeth then, that this compulation is Sacramentall: whereby the ſignes and the things ſignified, wholie remaining, the Sacraments are that thing, which they are ſaid to be.

17 The reſt of the proppes of Tranſubſtantiation, being of the ſame ſtrength with the former, we reject, as making no account of them, together with Conſubſtantiation it ſelfe, adjoyning the ſaying of IRENAEVS, that they who will not knowe the truth, are forced to allowe of many falſehoods.

Defended by MOSES RICOTERIVS a Gaſcoigne.

[Nou. Fol.]

OF

OE THE INVOCATION OF GODS NAME. LXXI.

We haue done with the Word and the Sacraments, being the two markes of the Church, whereunto, seeing Prayer, or the invocation of Gods name is inseperablie ioyned: it is conuenient, that in this place we deale therewith.

1 THE invocation of God, is an ardent affection bent towards God, whereby wee do both craue and expect of God, onely for Christ his sake, spirituall and corporall blessings, according vnto his commaundement and promises: and also doe giue thanks vnto him for blessings receiued.

2 The same is necessarie to all Christians, that are come to yeares: First, because it is that especiall woorshippe of God, which the covenant of grace doth require of vs: Next, because this is the meanes whereby God will haue his Elect to obtaine and keepe the grace of the holy Spirite, and all the rest of his benefites: Briefly, it is a testimonie of Gods covenant in our hearts. For whosoever do call vpon the name of God they are indued with the Spirit of the adoption of Children, and receiued into the covenant of God.

3 True invocation ariseth first, from the true feeling of our wantes, and the knowledge of the sufficiencie of God, and vppon the promise of being heard, which is apprehended by faith.

4 Invocation is due only vnto God the Father, the Sonne, and the holy Ghost: both because, hee

alone is the onely author of all good things: and also, because that to be able to heare and heal al that call vpon him in all places, belongeth vnto none, saue onely vnto the omnipotent God.

5 Nowe, whereas no man is worthie to present himselfe in the presence of God: the heavenly Father, to the end that he might driue away from vs, all shamefastnes and feare, hath given vs the onely Mediator, in whome alone hee doth looke vpon vs as being reconciled, and heareth our praiers. Now the holy Ghost is he, who giveth vs the true contrition of the heart, and true faith in him, vpon whom we cal, and doth inwardly teach vs, what we ought to pray: so that wee do call vpon the Father, in the name of the Sonne by the holy Ghost.

6 Neither of the three persones of the Deitie, is therfore to be omitted in true praier, thogh they be not alwaies distinctly named: but we may sometimes call vpon God simplie, and sometimes direct our praiers vnto the Father, sometimes vnto the Sonne, and sometimes vnto the holy Ghost.

7 By the intercession of Christ with the Father, is ment, not any praiers proceeding in some manner of gesture from him (now in heaven) on our behalfe: but the price of that redemption of his, whereupon, when the Father looketh, he heareth his: and also this, namely, that when wee call vpon the Father in his name, hee in some sort doeth offer our praiers according vnto the tender care, wherby he is even nowe vnspeakablie affected towardes his members: yet after his owne manner, which is altogether vnsearchable vnto vs.

8 Seeing Christ doth make intercession for vs, and

and with vs, in such sort as we haue spoken: we hold that the praiers of the faithfull are alwaies acceptable vnto God, though hee doeth neither alwaies giue vnto vs that which wee rightly aske, nor at the time wherein we aske.

9 And seing our praiers are to be framed, according vnto the rule of Gods worde: wee may simplie without exception, aske those thinges, which God hath simplie and without exception promised vnto vs: as the increase of faith, the strength of the Spirit against temptations, remission of sins, and such like. All other things not specially expressed: as the deliverie from this or that danger, & such like, are to be desired with exception: namely, as farre as it be expedient for Gods glory, and according as (and also when) hee thinketh meete, who onely knoweth what is expedient to be granted vnto vs.

10 The Father hath delivered vnto vs, by his deare Sonne, a most perfect generall forme of praier: yet ar we not tyed vnto the very words thereof.

11 The chiefe end of true praier, is the glory of God, or some profit that we hope to receiue therby.

12 It is meet, that a certaine place and time be appointed, (if it may be conveniently done) in every Church for publick praier: yet is it meere superstition, to thinke, that praiers made in a certaine place, or time, are of themselues more effectuall.

13 The dedications of Temples, and the rites vsed in this action, are the reliques, partly of Paganisme, and partly of Iudaisme, and therefore to bee vtterly abollished.

14 Privat praiers also are carefully to be practised, in the vse whereof, it is the parte of every man

to consider, what is expedient.

15 There are foure sortes of praiers, reckoned vppe by PAVLE 1. TIM. 2.1. supplications, prayers, intercessions, & giving of thankes: vnder which foure sortes, he comprehendeth all other.

16 These foure sortes may bee thus discerned: Supplication is, when wee desire to bee delivered from the evils, that hang over vs: Praier is, when we craue a better succesſe of our affaires: For as by Supplication, we intreat the taking away of inconveniences: so by praier, wee craue the supplie of those thinges that are good for vs: Intercessions, when as one of vs doth intreate, for the necessitie of another, being of charitie mooved therevnto: or when as wee complaine vnto God, of injuries done vnto vs: Brieflie, by thanks-giving, wee praise God for the benefites that we haue received, and shewe, that we are beholding vnto him, for all the benefits both spiritual and corporal, that we haue obtained.

17 The fruites which we reape by praier, are divers. 1. Our heart is inflamed, with an earnest desire to seeke, loue, and woorship God, when as wee are accustomed in all our necessities to flie vnto him, as vnto an holy anchor. 2. No desire commeth to our minde, whereof wee are ashamed to make him a witnesse, when as wee poure our our whole heart before him. 3. We are framed to receiue his benefites with thankes-giving. 4. Having obtained that which wee did craue, wee are more fervently carried to meditate of his loving kindnes. 5. Lastly vse and experience it selfe, doeth confirme vnto our soules, his providence, vertue and goodnes towards vs.

18. Hence

18 Hence it appeareth, that invocation, which is that true worshippe of God, is altogether overthrowne in Poperie.

19 First of all, because the Papists do teach men to bring their owne merits, as that Pharisie did, although they are beholding vnto God for them: The which doctrine doeth damme vppe that especiall spring of true prayer, namely, the sense of our wante.

20 Next, that they either bring in fained promises, or invent merites that haue no promise.

21 Thirdly, in that they professedly place doubting in stead of faith: as though to bee assured that GOD will heare vs, were a securitie full of Presumption.

22 Hereunto is to be adjoyned, that both they conceaue private and publick prayer, in a straunge vnknowne tongue: (which is nothing else but a manifest mocking of God) and that they pray by number. Briefly, in that they teach, (which is vtterlie wicked) that those prayers of theirs, do deserue remission of sinnes, and other benefites.

23 To be short, heerein they are most godlesse, in that they appoint Saintes departed, as substitute intercessours vnder Christ, not onely rashlie and in vaine, besides and contrary to the worde of God, and therefore without faith: but also vnprofitablie, seeing that cannot be held, but they must make the Spirits of those that are deade, to bee the searchers of heartes, and attribute vnto them, that which is proper vnto God only: namely, that they may hear those that call vpon them every where.

24 This sinne is augmented, even by another

two-fold impietie: the one, in that they honour the Virgine MARIE, and the signe of the Crosse, by a certaine peculier invocation the other, in that they do yeeld vnto Images both painted and graven, the very same worshippe, whereby they would honour Christ, if he were present.

25 Touching those degrees of their religious adoration by *Latria*, *Dulia*, and *Hyperdulia*, we affirme them to be altogether vaine.

26 Vaine also is that distinction, of the Mediatour of redemption and intercession.

Defended by IOHN CRVCIVS, a Flemming.

[19 Feb.]

OF THE PREFACE OF THE LORDS PRAIER. LXXII.

We haue aboue in the last tenth Principle made mention of a forme of invocation, or prayer: and therefore hauing already spoken of the rest of the causes thereof, wee nowe come to the interpretation of the saide forme, out of the wordes of Christ. Mat. 6. Luke 11. which is therefore commonly called, the Lordes Prayer.

1 THis forme teacheth vs most compendiously indeed, but yet most absolutelie, whatsoever wee are to aske of God generally as it were, in certaine common places, and in that method wherein it is fit, that these things should bee craved of God: it doeth furthermore informe our mindes by what affection wee are to conceaue our prayers, and in what hope wee may exspect the effect of them, being rightly conceaued.

2 It

2 It is free for vs, according vnto our sundrie griefes, to expresse in other speciall formes, those things that make for the glory of God, and our salvation, and to applie them vnto divers circumstances: but it is in no wise lawfull to praye any other praier, in regarde of the matter. All the praiers of DAVID therefore, of the Prophets, & other faithfull examined according vnto these rules, do agree with this perfect forme.

3 The partes hereof are three. 1. The beginning or preface. 2. The petitions themselues. 3. The conclusion.

1. The Præface. *Our Father which art in Heauen.*

4 FATHER. This word doth first of all teach vs the foundation of our faith: namely, the distinction of the persons, for the FATHER is one, the SONNE is an other.

5 These petitions are directed vnto the person of the Father, that thereby not only the distinction but also the order of the persons may be expressed: the first whereof is the Father, the second, is the Son of the Father: and the third is the holy Ghost, of the Father and the Sonne.

6 When as therefore we call vpon the Son, our mindes stay not in him, but arise from him vnto the Father, as we are led by the holy Ghost vnto the Father and the Sonne. Otherwise, as the persons vnto whom the worship of invocation is directed, are not separated, so is not the said worship to be severally considered, but only distinctly, seing the same

reverence is equallie due vnto al the three persons, as to the one and the selfe same God.

7 Moreover, this most sweet name of a Father, doth regard vs also: seeing wee doe not call vppon the Father, as the Father of the Sonne onely, but even as vpon our Father.

8 Againe this worde doeth set downe the other foundation of our trust: namely, that he who is the Father of Christ, is also ours, though in a divers respect.

9 For hee is the Father of Christ, 1. by nature onely, in respect that the Sonne is Coessentiall with the Father. 2. In respect that his humanitie being conceaved by the holy Ghost, doeth by personall vnion, subsist in that eternall Sonne of God.

10 But he is our Father in respect of Adoption, that is, in regard that hee doth vouchsafe vs, being spirituallie ingrafted into Christ by faith, to be called children, as those whom (being elected in him) he justifieth, and will one day glorifie.

11 Therefore this word teacheth vs againe, that belieue in the Father through the Sonne, must go before our praiers: the which if it bee not present, praiers are not onelie not acceptable, but even sins in the presence of God.

12 Wee are also by this meanes taught, that if we will be heard, we are bound to come in the presence of God, not onely without any consideration of our merites (which can be none at all) but contrariwise, that we conceaue our prayers, trusting in his onely free adoption and mercie in Christ Iesus.

13 Lastly, this worde FATHER, doeth require that wee praye vnto God, with a true sence of our sinnes

sinns past, and a firme purpose to amend our liues, otherwise our praiers are in vaine. For the impudencie were not tollerable, to call him Father, whome we are not sory that we haue offended, and whome ever after, wee meant not to feare and reverence.

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14 This doth put vs in minde of two thinges, (both being of great moment in true praier) 1. of our Adoption, whereof we haue spoken: whereby it commeth to passe, that hee who hath that onelie Sonne by nature, coæternall with himselfe, doeth account vs his sons adopted in him: without whom there is no salvation, nor any true confidence in calling vpon God. 2. That true loue is to bee joyned with faith: that as the Father, who is but one, is yet in his Sonne, the common Father of all the faithfull: so wee should think, that they cannot bee acknowledged for sonnes, who are not in loue with their brethren: otherwise, they should bee accounted to bee in the body, who sever themselues from the members thereof, which cannot be.

15 This conjunction consisteth partly in the agrement of doctrine and religion, partly in the affections. And therefore, before wee can trulie call vpon God, we must be members of the Catholicke Church, and haue a regard to maintain peace, and concord one with another, in such sort, as all vnkindnes and hatred being laid aside, wee must pray from our heartes, even for our enemies.

16 But this conjunction cannot be perfect, while wee liue heere. For all of vs kowe but in part: and often

often not in the same part: nowe in respect of mutuall living togeather, there is none, but in some things, he sheweth himselfe to be a man: but as the imperfection of faith, doeth not hinder the effect thereof, the same is to be said of our mutuall agreement, both in Religion, and also in affections: so that we be displeased with our selues for those our imperfections, and be more and more desirous of a growth in our obedience.

17 Seeing this communion of faith, doeth not onely comprehend the Elect, that are alreadie endued with faith: and striue together with vs in this life, against sinne: but even those that ar to beleeue, and lying as yet vncalled, knowne onely vnto God, our praiers also do belong vnto them.

18 But as for those whose Spirits are alreadie gathered with Christ, and whose bodies are a sleep in the graue, our Prayers for them should bee altogether vaine and vnprofitable: as also for those, whose soules are already condemned.

An Addition.

That custome therefore, (though auncient) of reckoning vp the names of the Apostles, and certaine martyrs in common prayers, though it may be thereby excused, in that such praiers were meere thanks-givings, doth nevertheles want a grounde, (and therefore is to be abolliſhed,) as the very issue of it hath proved: for it is certaine, that from hence did arise by little and little, both invocation of the deade, who were assuredly beleeved to bee in heaven: and also praier for the departed, vnto whome super-

superstitious men, did according vnto their owne fancie appoint Purgatorie fire.

WHICH ART IN HEAVEN.

19 It is needefull, that vnto the assurance of Gods fatherly goodwill towards vs, we adioyne his power and majestie: both to let vs knowe, that hee is not onely willing, but also able to bestowe vpon vs, whatsoever wee craue of him by true faith: and also, that the consideration of his Majestie may retaine vs in that reverence, which is due therevnto.

20 We holde, that God as a most simple being, being in regard of his infinit essence in every thing, and in all things at once, but not in or of their substance, is without and beyond all things, wholly in himselfe, preserving & governing all his creatures, and not mixed with any thing, contrary vnto the raving dotage of the Manichæes.

21 He is then said to be *in Heaven*, that thereby his supreame excellencie, power, and dominion aboue all things, may be declared: whereas by the name of Heaven, wee vnderstand the highest place of this visible world, which is conspicuous vnto vs, in regard of the vnspeakable and most certain motion thereof, wherewith the Lord hath most excellentlie garnished the same. Wherein, (as the Prophet DAVID saith,) God hath engraven testimonies of his vnchangeable trueth.

22 The same God is said to be aboue all those heavens, the scripture also declaring that the place of eternall happines, is appointed even aboue al the cœlestiall spheres, wherevnto Christ being entred, doth

doth receiue the ſoules of his children, according vnto that ſaying. This day ſhalt thou be with me in Paradiſe: and that of the Apoſtle, I deſire to be diſſolved, and to be with Chriſt. Whence alſo we beleeue that hee will come, and where hee will intertaine all his, when they haue receiued their bodies againe, being incorruptible, and will cauſe them to liue there with him eternallie.

23 Nowe, as that glory which we hope for, is at this day incomprehenſible vnto vs: ſo wee are not curiouſlie, that is, without Gods word, to make enquirie of theſe bleſſed manſions: but deuoutlie to reuerence that which the Scripture teacheth vs to hope and to beleeue touching them, vntill the time that indeed wee ſhall ſee, heare, and receaue, thoſe thinges which eie hath not ſeene, eare hath not heard, nor ever entred into the heart of man.

Defended by *James Haberruterus* of Beame.

[D.V. 5 marc.]

OF THE PETITIONS OF THE LORDS PRAIER IN GENERAL, AND PARTICVLARLIE OF THE FIRST OF THEM. LXXIII.

Hauing handled the preface vvhich vvas the firſt part of the Lords prayer, the ſecond is nowe to be opened, vvhich containeth the petitions, or the ſubſtance of the prayer it ſelfe.

1 CHRIST framed theſe petitions, according vnto the preſent nature and ſtate of man, vz. in reſpect that we are in the want of all things, and ſinners

sinners in this world, which wholly lieth in wickednesse, (as it is said, IOHN 15.19.) and not vnto the first condition, wherein ADAM was created pure and vpright before his fall.

2 For there had bene no neede of these petitions, if the first man had continued in that originall puritie, and excellent integritie, wherein God had created him: neither had this world beene subject vnto vanitie for the sinne of man, whereby it nowe commeth to passe, that the glory of God is hidden as it were vnder many cloudes.

3 Neither shall we neede, when wee are fully restored in heaven, to say, *Hallowed be thy name, Thy kingdome come, Thy will be done, &c.* For then God shall be all in all. 1. COR. 15.28. but there shall be Thankesgiving and Confession, such as is sette downe, REVEL. 4. ver. 8. Holy, holy, Lord God omnipotent, &c. It remaineth then as we haue said even nowe, that these petitions do appertaine vnto the present time and state of men.

4 And seeing they may be considered in a divers respect: namelie, in that the three former of them, do directly regard the glory of God, and the three latter doe properly concerne vs, they may bee fitlie comprehended in a division of two members.

5 Although then, there is nothing appertaining vnto Gods glorie, whence some profit doth not redound vnto the godlie: and though also, we cannot rightly craue none of those thinges which belong vnto our salvation, but we must desire them for the glory of God: yet it behoveth vs in these things, to be affected in a divers sort: namely, that in the one we haue a respect onely to the glory of God, not regarding

garding our owne behoofe: and that in the other, we so respect our owne estate, that wee be also especiallie mindful of Gods glory, which we are bound to promote.

6 These petitions moreover, which belong vnto Gods glory, are justly placed in the first rank. For Christ saith, Seeke first the Kingdome of God, and the righteousnes thereof, and all these things shall be given vnto you. And this order is observed also in the commandements: for the first place is yeelded vnto those which properly appertaine vnto the worship of God, whereas those which concerne the maintenance of loue betweene man and man, doe followe in the second ranke.

7 Among the former petitions, it is not without cause that *Hallowed be thy name* is the first. For although the end of them be, that Gods glory may shine every where as it ought: yet the order of teaching doth require that that should bee accounted the first petition, which declareth the first degree of his glory: wherevnto the second is adjoyned, which sheweth the meanes to augment the same, and the third next vnto that, which declareth the way to the accomplishing and finishing thereof.

8 Touching the first, we place not the name of IESVS in the very notes of the letters, or in the vocall pronouncing of the word. For the former were Iewish, as the latter is Popish, where the name of Iesus is not vttered, without the yeelding of some superstitious reverence therevnto, and the kissing of the letters themselues.

9 But by the name of GOD, wee vnderstand God himselfe, or the majestie, justice, mercie, goodnes,

nes, trueth, power, and holines of God, and the reſt of the attributes whereby hee hath made himſelfe knowne in the world.

10 In this Petition therefore, wee intreate, that the glory of God, may according vnto the majeſtie thereof, be acknowledged and celebrated amongſt men heere vpon earth. Brieflie, that the honor and worſhip due vnto God, may be yeelded vnto him in this world: on the other ſide we wiſh, that all thoſe things may be remooved, overthrowne, and cleane taken away, which doe prophane, diminiſh, or obſcure the ſaide glorie of God, either in himſelfe, in his works, or in his word and doctrine: So that this Petition is anſwerable vnto the commandement: Thou ſhalt not take the name of God in vaine. For here is commanded that which is there forbidden.

11 This Petition is ſo ſtrictly enjoyned vnto vs, that wee cannot omit the ſame without hainous wickednes. For what is more vnworthie, then that either our ingratitude and blindnes ſhuld obſcure, or boldnes and furious preſumption, as farre as lieth in it, blot out the ſame?

12 But although all the wicked, with their ſacrilegious luſt ſhould flie a ſunder for ſpite: yet ſhall the holines of Gods name ſhine and gliſter. For thus the Prophet crieth out: As thy name O God, ſo doth thy praiſe extend vnto all the endes of the earth:) for whereſoever the Lord maketh himſelfe knowne, it cannot be, but his vertue, power, goodnes, wiſedome, juſtice, mercie, and truth ſhould manifeſt themſelues, whereby we might be drawne vnto the admiration of his Majeſtie, and ſtirred vp to ſet forth his praiſes.

13 But

13 But, in asmuch as God is so vnworthilie robbed of his holines vpon earth, we are bidden, if wee haue not power to maintaine the same, yet at the least, to vndertake the care thereof in our praiers, as it is meet we should, although of it selfe, it canne neither increase nor be diminished.

14 Whosoever therefore do obscure the holines of God, or suffer the same to be obscured, as farre as in them lieth, they sinne against this petition, and are most heavilie guiltie of Gods judgement.

19 Mart. Defended by LAZARVS ROBERTVS of Rom.

OF THE SECOND PETITION OF THE LORDS PRAIER. LXXIIII.

Hauing expounded the first Petition, vvhich declareth the first step of Gods glorie: vve are novv to addresse our selues, to the opening of the second, vvhich setteth dovvne the meanes to augment the same.

1 THis Petition, *Thy kingdome come*, being put in the second place by Christ, is justly set before the third: For as to beare rule, is in nature before the execution thereof: so is it meete, that the Lord would first establish his kingdome among vs, and then make vs obedient therevnto.

2 For the will of God cannot be performed, but by that power, which hee doth exercise in his saide kingdome.

3 Nowe as touching the exposition of the Petition, the Lord is saide to raigne, when as men having denied themselues, doe wholly submit them vnto him.

4 The

4 The principall scope then of this Petition is, that the Lord wil consume and abolish al the lusts which fight in our members against his will: and that he would frame and fashion vs, and all our faculties vnto the obedience of his will.

5 Nowe whereas all men from the highest to the lowest, are blinde by nature, and vnderstande not what the will of God is: and seeing it is the office of a King, to appoint lawes for his subjects: wee craue also, that God woulde manifest his will vnto the worlde, and would plant the ministerie of his word, (which it pleaseth him to vse as a Scepter, for the granting of the things that ar contained in this Petition) throughout all the partes of the worlde, that by meanes thereof, hee may gather togeather, those whome hee hath elected from all æternitie: and on the other side may overthrowe them, who as farre as they can do hinder this worke.

6 So, wee affirme, that it is the right of God, alone to rule this kingdome by his owne lawes: that is, by the Lawe and the Gospell, wherevnto no man can adde or detract any thing, without high treason against the supreame Majestie of God.

The Pope then, and all his followers, who haue presumed to impose lawes vpon the consciences, are condemned in this Petition.

7 We desire furthermore, that he would send faithfull servants, to declare this word purelie and sincerelie, and that hee would driue away all false Teathers, and Prophets, who goe about by their owne inventions, to draw others away from the wil of God.

8 But in asmuch as that word, barelie expoun-

ded by man, would rather turne vnto our damnation, than ſalvation, (for our judgment is meer contrary vnto Gods will, and our will doth turne away, even from the knowne will of God:) we deſire that the Lord would vouchſafe to engraffe the ſame in our mindes, by the force and efficacie of the holie Ghoſt, that the true light may ſhine in them.

9 And ſeeing we can by no means fully obtaine theſe thinges in this worlde, as being compelled to carrie about with vs, the reliques of ſinne, even vnto our dying day: we do therefore deſire that that day may come, wherein Sathan, ſinne, and death being ſubdued, the Lord ſhall be all in all: whence it may be eaſilie gathered, howe ſenſeleſſe they are that flie this day as a fearefull thing.

10 Out of all theſe things, we may readilie collect, that a ſpirituall, and not an earthly kingdome is heere ſpoken of, as alſo our Lord Ieſus doth witneſſe, becauſe it is exerciſed both by God, who is a Spirite, and alſo vpon the conſcience.

11 The neceſſitie of this Petition, doeth firſt appeare, in that Sathan ſeeketh nothing elſe, but to erect the kingdome of darknes & confuſion, (which is meere contrary vnto this) amongſt men: For the which cauſe, hee is called the Prince and God of this world.

12 Heerevnto is adjoyned, our naturall infection, togeather with our corrupt judgement and perverſe will, who preferre lies before the trueth, ſinne before righteouſnes, earthly before ſpirituall, moſt evill before good, and vnjuſt before right thinges: and in ſumme, who cannot bee ſubject vnto the Lawe of God.

13 But

13 But although the Devill and wicked men do runne mad, yet the Lord doth and will exercise his governement, as well vpon them as vpon the elect: For who can be exempted from his authoritie, who hath created all thinges? yet in a divers manner. For hee embraceth the one with his æternall favour, whereas he consumeth the other in his fearefull wrath.

14 And if God bee properly saide to beare rule, when as men do willinglie submit themselues vnto him: hee sinneth most grievouslie, who vnder the pretence that God doeth alreadie rule both the godly and the wicked, doth not desire, that the government which God exerciseth in his Churche, may be dailie increased and inlarged.

Defended by *Frederick Billetius*, a Lowe-cuntrey-man.

[2 Apr.]

OF THE THIRD PETITION OF THE LORDS PRAIER. LXXV.

Having opened two of the Petitions of the Lords prayer, which do immediatly respect the glory of God: we do nowe come vnto the exposition of the third.

1 THis Petition, *Thy will be done in earth as it is in heauen*, is the third in order of those wherof we haue spoken, because that no man doth obey the will of God, being made knowne and commanded, saue onely those, who acknowledge God for their King.

2 The summe or scope of this Petition is, that the will of God may be performed vpon earth by men, who

who knowe the ſame, and loue it from their hearts, as it is done by the bleſſed Angels in heaven.

3 The æquitie of it, is vnderſtoode by the præface: For God is ſaid to be in heaven, which ſignifieth power and authoritie, and to bee our Father, both in regard of the firſt creation of all men, and alſo, of the redemption of the regenerate: whence it followeth, that we being his ſervants and ſonnes, are bounde to knowe and willingly to practiſe the will of our Lord and Father.

4 This Petition is neceſſarie, becauſe our fleſh being bond-ſlaue vnto ſinne and Sathan, is contrary heerevnto: Now the more impediments that do hinder vs to performe the wil of God, the more earneſt ought we to be in ſeeking ſtrength to practiſe the ſame. It is alſo neceſſarie, to the end, that wee periſh not, but may be made Citizens of the kingdome of God: which cannot be, vnleſſe wee obey his will: not that the obedience of the ſame doeth make vs free-men of his kingdome, but in aſmuch as it declareth, that we haue beene made the Citizens thereof.

5 The parts of this Petition, as being a perfect ſimilitude are two: that which is opened, and that which doth open. The former containeth our praier, for the execution of Gods will: the latter ſetteth downe a ſimilitude, which ſheweth, how wee deſire the ſame to be performed here vpon earth.

6 Let vs therefore, diligentlie examine every worde of the Petition: Firſt the word *thelema* offereth it ſelfe, which according vnto the accuſtomed manner of ſpeaking amongſt Chriſtians, is expreſſed by the word WILL, thogh that will be of a more large

large signification than *thelema* is.

7 Nowe the worde W I L, doeth not signifie the faculti or action of willing, which in God differeth nothing from his essence, but it pointeth out those things which God willeth, by a Metynomie of the adjunct put for the subject.

8 The thinges which God willeth, are of two sortes: For some of them, are of that nature, that they are good of themselues, by the goodnes which God hath put into them: others of them are good by accident, or for the end that God hath appointed, who can bring forth good out of evill, and light out of darknesse.

9 Againe, some of those thinges that God willeth, hath he made knowne vnto vs: others hath he reserved to himselfe, whence some of the ancients, and also of the School-men made the will of God to be in part, *voluntatem beneplaciti*, that is his free, vnbounded or secrete will, and in part to be *voluntatem signi*: that is, his signified, written, or revealed will. The Grecians call the former of these, *prognosin*, and *protheſin*: the latter, *thelema* and *areskeian*, which containe the charges, commandements, and doctrine revealed vnto men concerning the will of God, either generall touching all, or particularlie applied vnto the calling of every one, which are briefly comprehended vnder the name of the lawe and the Gospell.

For knowledge, for appointment, will, good pleasure.

10 Now we are to deale in this place, with that which is called the signified will, because that onely is perfect obedience, which is yeelded by those that haue knowledge, and ar willing to obey, and which is concerning those things which are good of them

ſelues, and in the regard of thoſe that do performe them.

11 Whereas *Thy will* (and not anothers of every mans) is added, it taketh away mens traditions, & whatſoever is contrary or beſide the will of God.

12 The word *be done*, that is, be fulfilled, doeth teache vs, that wee are to obey Gods will, with the whole affection of our ſoule, with all our minde and thoughts.

13 Whereas it is ſet downe paſſiuely, *be done*, it ſeemeth, that it may be gathered thereby, that man before the firſt grace, is onely conſidered paſſiuely, as being to bee wrought vpon, but not working: ſo that, euen to will what is right, is given of GOD: Next wee gather, that after the firſt grace, the continuance of willing that which is good, and the perfection thereof, is in the hand of God onely: euen thence that wee are commaunded to craue, that Gods will may be done, whereas wee do not craue thoſe things that are in our owne power.

14 *Be done in Earth as it is in Heauen*, the word *Heauen* and *Earth*, are to bee vnderſtood Metonymicallie, that which doth containe beeing put for that which is contained.

15 The will of God vpon earth, is indeed performed onely by men: vnleſſe a man will referre the worde *Obeying*, Metaphoricallie vnto other creatures: yet not by all men, but by them onely who are regenerated: Although, as AVGVSTINE ſaith, the will of God is done concerning (but not by) the reſt.

16 Nowe, becauſe humaine frailtie, (which by Gods decree, doth alwaies cleaue vnto man in this life)

life) can beare no more: it commeth to passe, that the will of God is but begun to bee performed by the regenerate here vpon earth: and that onely in affection and in faith: (this also beeing the will of God, that besides the loue which we are commanded to yeelde vnto God and our Neighbour, wee should also beleeue in Christ.) But when God shal be all in all, we shal then perfectly & fully obey his will.

17 Neither is there any more than this, meant by the note of the similitude As, which doeth not point out an æquall qualitie, but a likenes & agreement therein: not that the regenerate should vpon earth performe the wil of God in as great measure, but in the like affection & operation, that the Angels do execute the same in heaven.

18 Now, *in Heaven*, all those that remaine therein, as the souls that are in blisse, and the Angels do obey the will of God.

19 Yea, and the Sonne also, in respect that the Mediatour Christ, doth as yet the will of his Father in heaven, when as hee doth make intercession for vs, and bringeth to passe whatsoever doeth belong vnto the edification of the Church.

20 The soules also that are in blisse, doe in heaven celebrate the praises of God, and do desire after their maner, both the deliverance of their brethren, that are heere militant vpon earth, and also the punishment of the enemies.

21 Nowe those blessed ministring Spirites, doe performe the will of God divers waies: as by singing that song, *Holy, holy, &c.* by procuring the salvation of the Elect, and punishing the wicked, as it pleaseth God to vse their service.

22 Nowe all these spirits do execute Gods will.

I Most willinglie, because they obey him without murmuring.

II Most readilie and surely, because they make no delaies, but presently betake themselues vnto that which they are commanded to do.

III Most faithfullie, because they both heare, and also performe indeede their whole charge, and not a part onely: and beeing once sent, they never cease, vntill they be called back againe.

23 We desire therefore of God, that he would giue vs both the will and the power to obey, and that we may be serviceable and obedient vnto his Majestie, according vnto the same Spirit, manner, affection, readines, and cheerfulnes of the wil, that the Angels in heaven do obey him: And wee do also craue the taking away of all those things, which either directly set themselues against his will, or do any wise withstand the same.

Defended by *Iosias*, sonne vnto *Josias*, *Simlerus* of Tygurine.

[21 May,]

OF THE FOVRTH PETITION OF THE LORDS PRAIER. LXXVI.

The third Petition of the Lords prayer, hath bene opened in the last Principles, concerning the vvill of God: so that the first part of the Prayer beeing expounded, vve come nowve to the second.

1 AFter that Christ had taught in the three former Petitions, such things as do immediatlie respect the glory of God: he nowe adjoyneth those, which

which (though they are to bee referred vnto Gods glory) do yet especially concerne vs and our profit.

2 Now, as man consisteth of two parts: so these things are of two sortes, corporall and spirituall.

3 This first petition of the second part then is touching corporall, the other two, are concerning spirituall blessings.

4 Nowe whereas mention is made first of corporall benefites, the reason thereof may seeme to bee, in that corporall things, and the profit that arise of them, are better knowne vnto vs. And therefore, the Lord (to the end he might relieue the slownes and infirmitie of our nature) doeth lift vs from common things, vnto these that are lesse known vnto vs, from easie vnto hard, from earthly vnto heavenly matters.

5 The summe of this first petition is, that the Lord would bestowe vpon vs things necessarie for this life: to wit, food and raiment especiallie: next, those things which are helps of the outward necessities of this life: that is, such things as make for our peaceable being, as farre, and as long, as the Lord thinketh expedient for vs.

6 The necessitie, or rather the æquitie of this petition is manifolde: First it teacheth vs, that wee ought whollie to depend vpon Gods providence, by whome we are nourished, maintained and preserved. Secondly, that we acknowledge him the giuer of all good things both spirituall and temporal. Thirdly, that wee may with quiet mindes exspect those things at his handes, which otherwise would hold vs in a miserable care and perplexitie.

7 For our mercifull Father doth not disdaine to

receiue

receaue our bodies into his protection and custodie, that by these smal things, hee may exercise our faith, when as wee look for all things at his handes, even the least crumb of bread, and drop of water, that we put into our mouthes.

I The Marcionites and Manichæes therfore are out of their wittes, who haue endeuoured to defend that God hath no care of these our bodies, as though the same were vnbeseeming his Majestie, and that our flesthe or our bodies, were the worke not of God, but of an evill beginning, that is, of the devil, and therefore that it became not the good God to sustaine them, seeing they are evill.

II They are madde also who thinke, that all thinges are disposed by the tossing of Fortune. And the Epicures also, together with those who holde that God hath no care or respect vnto the thinges that are doone vnder the Orbe of the Moone.

III Witches and Sorcerers in like sorte are heere condemned, and all those, who either openlie, or by any secret trade, seeke their maintenance in this life of the Devill, and not of God.

8 But nowe we come to examine the words of the Petition: the word *Bread*, is taken in this place neither simplie, nor Metaphorically: for the bread of the Supper or Thankes-giving, of almes, of tribulation, of doctrine, as some of the ancients haue expounded it: but it is taken, by setting downe a part for the whole, for all those thinges which are required for the sustentation of this life.

9 Now

9 Now, whereas Christ hath expressed this Petition by the name of *Bread*, (being the moderatest kinde of sustenance that men vse,) and not flesh, or of daintie fare: hee doeth thereby commend vnto vs, the care of thriftines and sobrietie: and teache vs, that wee ought to bee content with small and meane things.

10 For although we may vse meate, not for necessities cause onely, seeing the Lord doth most liberally graunt vs many thinges besides those that are necessarie for the maintenance of this life: yet are wee to take heede, lest abusing the sweetnes of these things, and forgetting that heavenly breade, wee giue our selues vnto pleasure, according vnto the saying of PAVL, *Rom.* 13.14. Take no thought for the flesh to fulfill the lustes thereof.

11 Where he adjoyneth OVR, he teacheth vs, that we ought to abstaine from other mens goods: and that we are in a sinceere conscience, to vse the things which God of his mercy bestoweth vpon vs.

12 Now the bread is made ours, by his free gift, because neither our indevours, labour, or hands, as is saide LEVIT. 26.20. can profit vs any thing, except the blessing of God be joyned with them: yea, and the aboundance of bread it selfe, would not be any whit availeable vnto vs, except it were from aboue turned vnto our nourishment.

13 The very riche men themselues then, with whome God hath dealt so bountifully, are bounde heere to craue daily bread. For, it is God who doth not only giue and take away good things, but also, blesseth that which wee haue received, and giveth force of nourishment, otherwise breade having lost

loſt the ſtaffe therof, wold be but as a ſtone vnto vs.

14 Nowe although that theſe things which wee haue receiued of God, are ours: and that wee may vſe them with a good conſcience: yet it is not meet that they ſhould bee ours in ſuch ſorte, as they bee only turned vnto our owne vſe, but we muſt alwaies remember, that we are but ſtewards of Gods bleſſings, and bound to yeelde an account before his Tribunall ſeat, howe we haue beſtowed them.

15 The word *epiouſion*, doth not ſignifie a ſuperſubſtantiall bread, as ſome haue thought: but ſuch as is ſufficient for the dailie ſuſtentation of our bodies.

16 For the children of God are ſo caried aboue this life, that they may yet neceſſarilie craue earthlie things, for the maintenance of their vocation in this life: eſpeciallie ſeeing the fatherly kindnes and fauour of God, doeth appeare even in meate and drinke, and that godlines hath the promiſes, not onely of the life to come, but even of this.

By this word DAILIE, is condemned their follie, who haue vſed an immoderate kind of abſtinence, and hurtfull vnto the health of their bodies, and became at the length to liue ſo auſterely, that they dreamed the ſame to be a kind of Angellicall perfection.

17 The word *dos* giue, or *didou* as LVKE hath it, doth teach vs that God is the Author, even of corporall bleſſings, and that foode and raiment, and whatſoeuer do make that we eate our bread in quietnes, do come from his meere liberalitie.

They are to be reiected therefore, who do attribute any thing vnto the merits of men, which

are

are none at all, in obtaining of corporall things.

18 Now, whereas we desire these thinges to be given vs of God, which he hath commanded vs to get with the labour of our handes, and with the sweat of our browes, this is done for two causes especially. First, because our industrie and diligence do availe vs nothing, for the obtaining of thinges needfull, except the blessing of God be joyned vnto them. Next, in that wee are not properly nourished by the power of meate and drinke, but onelie that the Lord vseth them as instruments.

19 The word *This day*, teacheth, that we ought to bridle our immoderat desire of transitory things wherevnto we are carried away beyond measure.

20 It teacheth also, that wee are continually to depend vpon the goodnes of God, and that we are not to pine our selues with over much caring, how we shall haue things necessary for many yeares.

21 Yet are they not heere condemned, who lay vp for the time to come, that which they haue gotten by lawfull meanes, so that it be done to a good end, and that they repose not their confidence in the same.

Defended by IOHN TAFFINVS of Tornay.

5 Cal. Duu.

OF THE FIFT PETITION OF THE LORDS PRAIER. LXXVII.

1 SEeing, we haue in the former Principles made the second part of the Lords praier to be two folde, so that the thinges contained therein, were shewed to bee either corporall or spirituall: It followeth,

loweth, that having alredy dealt with the corporal, we now come to the handling of ſpirituall things.

2 Nowe, all the ſpirituall things which belong vnto our ſalvation, and which Chriſt teacheth vs to ſeeke at Gods hands, are referred vnto true repentance: the which as it hath two partes: ſo the ſame is contained in two petitions.

3 True Repentance conſiſteth firſt, in that wee bewaile our ſinnes, and by faith deſire them to bee done away: next, that wee be carefull not to commit thoſe things againe. The former of theſe is contained in this firſt, the latter in the next, which is the laſt Petition.

4 The neceſſitie of this Petition, is no leſſe than the æquitie of it: For ſeeing all men, by reaſon of their ſinnes, are ſo hatefull in the ſight of God, that they can haue no hope of eternall life, except the Lord pardone them their offences: ſurely, there is none but may ſee, what great neceſſitie there is of this Petition: whoſoever therefore deſireth to bee ſaved, he is to know, that this petition is very needfull for him.

5 The reaſon of the æquitie of it is the ſame, for there is nothing more æquall, then that wee ſhould daily craue the remiſſion and pardone of our ſins, at the hands of our mercifull God, whome we continually offend.

I Wee cannot therefore but condemne the Pelagians, who thought that this petition was to be vſed for modeſties cauſe: the which modeſtie is nothing elſe, but blaſphemous impudencie.

II We deteſt alſo, the madnes of the Catheriſts, Cœleſtinians, Anabaptiſts, & all ſuch monſters,

sters, who dreaming themselues to bee perfect, and free from al spot of sinne, do deny, that they haue any neede of this Petition.

III And the Novatians, who leaue no hope of remission, vnto them that haue fallen into any sin, after that they haue once received Baptisme

6 This Petition, that wee may come vnto the particular opening of it, hath two parts: In the former whereof we ar taught, what we ought to craue namelie, the free remission of all our sins, whatsoeuer they be, by and for, Iesus Christ our Lord.

7 There are four things then contained in this Petition. 1. a confession of our sinnes, who haue made vs guiltie of æternall death. 2. The great patience and clemencie of God towardes vs is commended, who doeth not onely beare with vs, who daily offend him, but also doth pardone every one of vs, so many sinnes. 3. Out of the proper signification of the worde *ophes*, FORGIVE, we gather that the remission of our sinns is a free gift. 4. The worde *opheilema*, DEBT, which the Syrians call CHIBAH, doeth teach vs, that all our sins, (which are heere figuratiuelie and according to the proprietie of the Syrian tongue, called DEBTS, are whollie forgiven vs.

The Papists therefore, are mad with their merites, and distinctions betweene the punishment and the offence, betweene mortall and veniall sinnes, as they define them: though wee do not denie some sinnes to bee greater than others: and who flie vnto their satisfactions, as beleeuing that their sinnes are not wholly done away by Christ onely.

8 Vs, Christ would haue vs to vse this word, to the end we might learne, not onely to bee carefull of our own salvation, but also of our brethrens: and this is true loue, which is so much commended vnto vs.

9 In the other part of this Petition, wee are taught what our dutie is.

10 Namely, that following the example of our most mercifull Father, wee should truely forgiue all trespasses vnto those that haue offended vs, which is one of the special effects of true loue.

11 Now this second part is added, that we may rightlie craue the remission of our sins, and so may come vnto praier with true faith and repentance: the marke whereof, is loue towards our neighbour.

12 Neither are we bound, only to forgiue those that haue offended vs: but euen to loue them nee lesse than our selues.

13 The word As, doth not paint out the cause, degree, or æqualitie of the forgiving, proceeding from vs, with the remission which we craue at Gods hand: but it setteth downe the resemblance thereof after a sort, and our willingnes therevnto.

14 This word then is added as a signe, whereby we might be confirmed, that God hath so certainly forgiven vs our sinnes, as wee are assured that wee haue forgiven our neighbours, and that wee are voide of all hatred, envie, and revenge.

15 Nowe we forgiue our neighbours their sins, as farre as they concerne vs, and not in regard that they haue offended God, whome hee especially offendeth, whosoever hee be, that trespasseth against his neighbour.

15 Whoso-

16 Whosoeuer then, desireth his sinnes to bee forgiuen him, and hath not forgiuen his neighbour or hauing forgiuen him in wordes, doth intend to be yet reuenged: he doeth againe desire, that God would not remit him his sins, but to take punishmẽt of them.

17 Yet is it lawful for a Christian, to seek redresse by the Magistrate, of the injurie that is done vnto him, both that thereby, the societie of men may bee preserued, and that lewd men be not incouraged to abuse the patience of the good, but yet so, as all desire of priuate reuenge, and all offence be auoyded. Wrongfully therefore, did IVLIAN the Apostata gather out of this doctrine, that Christians did take away the authoritie of the Magistrate, and the vse of the lawes.

Defended by SAMVEL BOYSSYNVS Occitanus

6 Nou. Jud.

OF THE SIXT PETITION OF THE LORDS PRAIER. LXXVIII.

Hauing done with the fiue first Petitions of the Lords Prayer: the sixt and the last is now to be opened.

1 THis last Petition, is rightly placed after all the rest, & especially next after the first. For first, seeing we doe here also craue of our God, those thinges which make for our saluation: order requireth, that after we haue in the former petition begged the remission of our sinnes, we should heere desire the strength of the Spirit, whereby, we might be daily enabled to stand against all temptations.

2 For although our sinnes are forgiuen vs, yet are we neuer so cleared of them, but the reliques of the flesh do stil remaine in vs, whereby our aduersary doeth driue vs vnto many sinnes. Wherefore we desire, that the Lord would not suffer vs to be ouercome by the Deuill, and the lust of our flesh, which doe continually warre against vs.

3 Nowe because wee wrastle not with flesh and blood, that is, with those enemies, which wee are able to gainstand by our owne strength: but against the powers of the Aire, that is, against Sathan himselfe, who doth continually as a roaring Lyon lie in wait for vs, and prouoke vs to sin: this Petition is altogether necessarie for vs, that thereby we may obtaine spirituall armour at Gods hands.

4 This request consisteth of two partes, the Petition it selfe, and the declaration thereof: The Petition is, *Lead vs not into temptation*, the declaration of it is, *But deliuer vs from euill.*

5 In these wordes, *Lead vs not*, &c. is shewed, that neither the Deuill himselfe, nor any other aduersarie can do ought against vs, but by the Lordes permission, and as farre as he will permit them.

6 By the worde LEAD, as also by many other that are found in the Scriptur, (as to harden, to deliuer vp into a reprobate sense, &c.) is not ment a bare permission of God onely (as some thinke,) but a permission ioyned with the decre and ordinance of God, who doth vse the worke of Sathan, and the concupiscence of men, either for the punishing of sin with sin, or for the chastisement of his children.

7 Now the Lord is said to leade those into temptation, whom in his iust judgements, he giueth ouer

vnto

vnto Sathan, or their owne wils.

8 Neither are wee for this cause to thinke, that God is the Author of sinne: for what so euer he willeth, the same doth he will iustly and holilie, & his action euen in that temptation wherevnto men do yeeld, is altogeather without sin, whereas the action of Sathan, and those that obey him, is both vniust and altogeather sinfull.

It is without cause therefore, that some do gather out of this doctrin, that we make God to be the author of sinne.

9 Neither are we taught simplie to pray, that we be not tempted at all, but that we be not lead into temptation. For it profiteth vs to bee sometimes tempted, but we pray, that we be not ouercome of the temptation, and so offend God.

10 The word *Temptation*, or to Tempt, is of a doble signification: for somtimes it signifieth to sift or to trie, and sometimes to lead vnto euill. God therfore is saide one way to tempt and Sathan another, Sathan, that he may destroy, condemne, and ouerthrowe, but God to the ende that by trying his, hee may see what strength is in them not because God knoweth not what is in man, but partly to teach his children to know themselues, & partly that he may manifest the hypocrites.

11 Now there are diuers and almost infinit sorts of temptations: for some of them are raised within vs onely by our owne concupiscence, which afterwarde are augmented by Sathan: others are administred vnto our concupiscence by the wonderfull delusions of Sathan: Againe, we are sometimes prouoked vnto wickednes from the right hand, that is,

by flatteries, and the falſe reſemblance of right and profite, otherwhiles from the left, that is, by threats and terrors,

12 And from all theſe doe wee deſire, that our God woulde deliuer vs, by enabling vs with his ſtrength, that ſo dwelling vnder his protection and defence, wee may firmlie ſtande againſt all the aſſaults of Sathan.

13 So the worde deliver, doeth admoniſh vs of our weakeneſſe, and ignorance. For, if we were able by our owne ſtrength to withſtand temptations, we ſhould not ſtand in need to craue ſtrength and ayd elſe where: This our deliuerance from ſinne then, is not in our ſelues, neither doeth it depend vpon our ſelues, but onely vpon the ſtrength, grace, and mercie of God.

Heere are confuted both the meere Pelagians, who dreame that Sathan and our corruption, may be ouercome by our owne ſtrength: & alſo the halfe Pelagians the Papiſts, who imagine a concurring togeather of nature and of grace: and thoſe alſo who teach, that the grace of regeneration once begun, is ſufficient for vs, to gaine the victory.

14 For we are borne the ſeruants of ſin, and the grace of regeneration being begun, ſtandeth in neede of the ſupport of new graces, to confirm the ſame and to make it effectuall.

15 Yet are not we therefore turned into ſtocks, that in gaining the victorie ouer Sathan, we ſhould be vſed as dead inſtruments onely, ſeeing both to will and to do, is giuen vnto vs.

16 It is not greately materiall, whether by the word

word (Euill) in this place, we vnderstand the Diuel or sin dwelling in vs.

17 To conclude, wee desire in this petition, that wee bee not ouerwhelmed by any temptation but contrariwise, that leaning vpon the power of God, working within vs, sin and Sathan being ouer come, we may all our daies, liue in true holines.

Defended by MATHEVV ROBERTVS of Lorraine

D.V. 16 Iul.

OF THE CONCLVSION OF THE LORDS PRAIER. LXXIX.

1 HAuing hitherto expounded the Petitions of the Lordes Praier: it nowe remaineth, that we open the shutting vp of them, contained in these wordes, *For thine is the kingdome, the power & the glorie for euer.*

2 There are two things especially contained in this conclusion: first, the confirmation of our faith, that is, of the assurance which we haue, that we shal bee hearde of God who both will, and can giue vs what we aske.

3 Next is set down the end, whervnto we ought to referre all things, that wee craue in this Prayer: namely to his praise and glory.

4 And this is the most sure foundation of our praiers, when as we know that they are to be directed vnto God vnto whome all power, glory, & dominion doth appertaine.

5 For if our praiers were to be commended vnto the Lord, in our own worthinesse (which is none at all) there is no mortall man that durst (without

singular temeritie) so much as open his lips, much lesse, present his praiers before his majestie.

6 But now, though wee bee most miserable, and bare of all things, yet can we not be destitute of sufficient trust and confidence in praier, seeing our Fathers kingdome, power and glory, cannot be taken away from him.

7 By the word *Kingdome* is meant, the right and authoritie to beare rule: this confession then dooth attribute vnto God, the most soueraigne and free rule ouer all creatures, wherby he gouerneth euery where, and ouer all.

8 The power which is mentioned in the second place, doth point out the abilitie and power to execute gouernment: which power is so soueraigne & so mightie, that nothing is able to resist the same. So that God is able to giue vs all things, seeing hee hath this power in his hande, which is also ioyned with exceeding mercy and bountifulnes.

9 Thirdly and lastly, by the word *Glorie* is declared the praise and honour of God, whereunto we are to referre all our thoughts & deedes, as to their last and finall end.

10 The worde *Amen* signifieth as much, as that which we aske is sure and certainly ratified: neither is it adioyned as a portion of the praier, but to the end that it may both declare the fincere desire & affection, whereby we wish to be heard in prayer, & also may testifie the staiednes of our faith.

11 Being to giue thanks then, we ought to consider these three things, which this short sentence of Christ dooth containe. First, that wee remember those peculiar benefits which we haue receaued at

Gode

Gods hand: as David being deliverd from the danger of warre saith: Thou hast deliuered mee Lorde from death, and from the enemie, &c.

12 Next, that wee ascribe whatsoeuer wee haue obtained to haue proceeded from the meere liberalitie of God, and not to any worthines or merites of our owne.

13 Briefly, that thereby wee may bee more and more confirmed in faith, and may bee raised vp to the hope of receauing other, yea and greater benefites from his majesty. For our God is not weary in dooing vs good.

14 Vnder this forme which is euery way most perfect we holde that there is contained, whatsoeuer we ought to seeke at Gods hand, so that it is to be accounted for the rule of all our praiers. Wherefore it is not well done of the Latine Churches in that they haue omitted this clause and ende of the Lords Praier, though sometimes they vse the same elsewhere.

Defended by MATHEW SCARRO of Geneva.

13 Cal. Sept.

OF THE SACRED MINISTERIE OF THE CHVRCH, WHERE THE DOCTRINE OF THE LAVVE *and the Gospell are compared* together. LXXX.

1 WEe haue done with the true marks of the true Church: that is, with the trueth of Gods word, Sacrament and Prayer: nowe because that all things are to be orderly done in the Church

it is meet that we set down, how these things ought to be administred.

2 We hold that as the trueth of all the sinceare doctrine that doth appertaine vnto eternall life, so also the true maner of the gouermét of the church, was giuen from aboue by the holy Ghost: both vnto the Fathers before the Lawe, and to Moses in the wildernesse, and also vnto the Apostles. And to bee short, that this truth touching doctrine and gouernment, was most faithfully and most fully set downe both by Moses and also by the Apostles.

3 And although from the beginning vnto the end of the world, there was, is, and shall be but one doctrin of saluation, yet was there not alwaies one and the same forme of the dispensation thereof.

4 For it pleased God at sundrie times and in diuers maners to make the saide doctrine knowne vnto the world: according to the which dispensation, it was also needfull to frame the forme of the ministerie thereof.

5 The principall and chiefe end therfore of the holy ministerie in respect of saluation, was alwaies one: namely, the laying open of Gods goodnes, touching the saluation of men, by means of the free Couenant made in Christ onely: who both before, and vnder the rudiments of the Law was shadowed and manifested in deed in the fulnes of time.

6 Yet of this holy ministerie both before and vnder the law, there were three general parts, namely, to teach, to sacrifice, to blesse, as might be shewed by many testimonies of the Scripture: vnder the name of sacrifice, we vnderstand, all sortes of rites, as vnder the name of blessinges, wee containe publike prayers.

7 Of

7 Of the holy doctrine there have been two kindes in unity, the Law, denouncing Judgement and death; & the Gospel offering Life, freely given vnto the repentant.

8 Yet it is not properly the lawe, but the transgression thereof that doth kill.

9 The legal ceremonies were certeine appurtenances both of the lawe and the Gospel, where in, as in a glasse were to be seene, though in a contrary regard, both the curse of the law, and and also the blessing of the Gospel.

11. The ministry of *Moses*, notwithstanding, compared with the ministry of the Gospel, is for those causes, called the ministry of Death; the one because that the lawe written, was given by *Moses*, whereby death was manifestly layde before the eyes of sinners, then ever before.

12 The other because *Moses* did labour much more in setting down the lawe, then in opposing the promises of the Gospel; that men might see by the termes thereof how to frame themselves vnto the receiving of perfecter things that were to be manifested at the time appointed, and not place the hope of Saluation in these rites. Thirdly because the Lawe indeed doth point out the disease that bringeth death, but doth not heale it, yet rather doth increase the same through our fault, in that it requireth of us the execution of the Comandments, and giveth vs not abilitie to perform them.

12 But the Gospel (the picture whereof in a sorte, was that external worship of the Lawe

God

God giveth by his holy ſpirite the abilitie to performe the promiſe of the ſame, that is, the power to repent and believe; and therefore the preaching of the Goſpel, *is* called the ſpirit ingrafted in our hearts; but the Law is termed the dead letter, that is, a dead writing on Stone.

13. Whereof the Miniſtry, not only of the old but alſo of the New Teſtament, was ordain'd not by man, but by the Lord, who both inſtructed, and alſo called both the Patriarkes, and alſo *Moſes* and *Aaron* to exerciſe the ſame, & after, declared to *Moſes* the rule & the form therof, as he would haue it executed among his people; where vnto it was not lawful to add or detract any thing

14 And becauſe the Lord foreſawe the negligency & the wickedneſſe of the Prieſts he did therfore order in the ancient Church, both before & vnder the Law, not only an ordinary (which vnder the Law, eſpecially aſſigned vnto the Tribe of Leui) but alſo an extraordinary, that is, a Propheticall Miniſtry, vnto whom the Prieſts and Kings themſelves, were to yield obedience, and whoſe office was to teach all the people, partly by a more exquiſite expoſition of the Law, and partly terrifying the diſobedient by fearfull Revelations of Gods Judgements.

15 Their Miniſterie was extraordinary, for although there were certaine colledges of Prophetes when and as often as it pleaſed God; yet, were they not appointed by man, neither did they leane vpon any ordinances called Prieſtly. God did inſpire with his Spirit whom it pleaſed him reſpecting therein, neither Sex nor calling.

16 Both theſe Miniſteries, did the Lord promiſe

mise vnto his people by Moses, and withall shewed, how false Prophets whome the people were to take heede of, might be discerned from the true, whom they were to heare.

17 The Lord ordained this Ministerie of men, not that he was compelled thereto by any necessitie, but that thereby he regarded mans infirmity.

18 Yet he neuer vsed, it in such sort, as he wold giue his owne glorie therevnto, that is, the authority to performe those things, which the diuine power alone bringeth to passe: but he effecteth externall things only by his Ministery, performing those thinges by his owne inwarde power alone, which were declared vnto the sences of the hearers, by the outward ministery of men.

19 Therefore he performeth what hee thinketh good inwardly in the vnderstanding, & will of man, when and as often as it pleaseth him, even without the externall ministerie: but hee who either neglecteth the ordinary ministerie, or by vnbeleefe doth seuere the inwarde force from the outward administration, that man tempteth God & sheweth himselfe vnworthie of his grace. But as for those that any wise ascribe the proper worke of God, vnto the ministerie of men, they are to bee accounted meere superstitious, and even plaine Idolators.

Defended by ARON CAPELL an English-man of London

D. V. 17 + 24 Sept. 1

OF THE MINISTERS OF THE WORD VNDER THE GOSPEL. LXXXI.

1 BEcause God, by meanes of his Ministers, from the beginning of the worlde to this day, hath with

with the worde of life sustained man beeing fallen: the order both of time and doctrine requireth that seeing we haue in the former Principles, spoken of the Ministerie which GOD hath ordained in his Church, both before and after the Lawe: We nowe deale with that Ministerie, which Christ after the abolishing of the Law, appointed in these last times to be in the Christian Church.

2 And to the end that the summe and the truth of the whole matter may be more clearly set downe: we affirme first of all, that there are three sortes of Ecclesiasticall functions to bee gathered out of the holy Scriptures. For some do attend vpon the preching of the worde: of which sort, were Apostles, Prophets, Evangelists, and at this day, Pastors, and Teachers: Others haue the oversight of the gathering and right distribution of the Church goods. The third sort, do watch over the maners of men, in preventing offences, and preserving the right gouernement of the Church.

3 Christ therefore, as the Sonne and the soveraigne Lord and governour of his Fathers house: did not onelie perfectly set downe the doctrine of the Covenant, but also declared by what callings he wold haue his Fathers house, that is, the Church to be governed.

4 And therefore hee himselfe, as PAVLE saith, gaue for the worke of the Ministerie, and the knitting togeather of the Saintes, some Apostles, some Prophets, some Evangelists, some Pastors & some Teachers.

5 Neither is it to bee inferred, either that all these callings were ordained to bee perpetuallie in

t be

the Church: or yet on the other side, that all of them were to continue, but onely for a time.

6 Now all these names, as also the name of Elders and Deacons, are sometimes in a generall signification, attributed vnto all those who haue the ministerie of the worde committed vnto them: and sometimes they doe declare distinct and peculiar functions, in which sense we take them in the treatise following.

7 Of these fiue, the three first were temporarie, having also every one of them a distinct ministerie, and they were peculiarly called Apostles, Euangelists, & Prophets, as being appointed for the planting of the Church throughout the worlde, by the publishing of the newe Covenant. The other two callings were perpetually to remaine vnto the last comming of Christ.

8 The chiefe and most excellent of all these, were the twelue Apostles, (vnto whose number, PAVLE was afterward called) as it were the Embassadors of God, who were elected and admitted neither of men, neither by men, but of Christ immediatlie, that all of them being of equall authoritie amongst themselues, should become the Maister workmen of the building, whereabout they were to bee emploied, beeing strictly tyed vnto no certaine Congregation.

9 They therefore, as they were lead by the inspiration of the holy Ghost, or by some peculiar commandement of God, traveling through many Cuntries, preched the grace of Christ every where vnto all men, the which, they both confirmed with miracles, and sealed by the administration of the Sacra-

Sacraments. They also committed the Churches which they had planted, to bee gouerned by their Pastors and Doctors, as time and place would permit: this office being faithfully performed by them, and they being called out of this life, the Apostolicall calling also ceased.

10 Hence it appeareth, howe vaine and detestable in all godly eares, is that voice of the Romish Prelate, who is not affraide to professe himselfe an Apostle, by vertue of his tyrannicall succession, and is not ashamed vnder the fayned pretence of PETERS Primacie, to call himselfe, chiefe or Prince of the Apostles, (amongst whome there was none, either greater or lesser than other) and even the head of the whole Church.

11 It is out of controversie, that all those were called Prophetes, who by the inspiration of Gods spirit, fore-sawe, and fore-tolde thinges to come: whose calling before the comming of Christ, was (when the Priestes grewe negligent) to direct the faith of the Saints vnto the promised salvation, and also both to raise vp the godly, and to beate downe the disobedient, by their divine revelations. So also at the beginning of the preaching of the Gospel, they were called Prophets, who were indued with a peculiar guift of revelation or divine wisedome, wherewith God woulde at that time adorne his Church: of this sort was *Agabus*, & the four daughters of *Philip* the Evangelist, mentioned in the Acts of the Apostles, and others vndoubtedly not a few.

12 Sometimes notwithstanding the word PROPHET and prophesying in the Scriptures, are taken in a manifold sense, and signifie all those in general,

nerall, who execute the function of the Pastor. For in this sense the Apostle saith, He that prophesieth edifieth the Church, exhorteth, comforteth, reproveth the contrary doctrine.

13 Vnder the name *Evangelists* are vnderstood those whome the Apostles vsed as their companions and fellow labourers, because they themselues were not sufficiently able to performe every worke in all the Churches, of this sorte was *Timothie* and *Titus*, *Syluanus* and others.

14 Nowe their office was to performe the work begun, or otherwise committed vnto them by the Apostles, as it is manifest especiallie one of the Epistles of PAVLE to *Timothie* and *Titus*: whose calling was also temporarie. Those foure in like sorte, are called Evangelists in a more strict signification, whose service the Lord vsed for the writing of the story of the Gospell, and describing the beginning of the Christian Church.

25 There remaine two callings, belonging to the Ministerie of the word: to wit, Pastors and Doctors, who are distinguished from the former, in a three-fold respect: first, in that they are not immediatlie, but haue bene ever since the time of the Apostles, ordained by the ministerie of men according vnto that forme whereof wee shall speake. Secondly, in that they are tyed vnto a certaine Congregation: Lastly, because the Lord hath ordained both these functions to be perpetual in the Church

16 The proper and the peculier function of the Doctor, is to teach the doctrine of true Religion, by the faithfull interpreting of the Scriptures, to defende the same against the gainsayers, and to

governe the Ecclesiasticall Schooles.

17 Nowe the Ministerie of Pastors, as of the Priest in times past, consisteth in three points: First not onely in the simple laying open of the Prophetticall and Apostolicall doctrine which we saide to be the office of the Doctors, but also both in the private and publick application thereof by sinceere and diligent teaching, reproving, correcting, and instructing: Next, in the administration of the Sacraments, which are come in place of the legall rites: briefly, in conceaving publick praiers, which is not the least part of the Ecclesiasticall ministerie.

18 The administration of the word, also, is committed to the Elders peculiarlie so called, (whome PAVL doth especially expresse by the name of governors) but not simplie to that end, for the which it is committed vnto the Pastors and Doctors. For they doe not administer the word either publicklie vnto the whol congregation, or privatly vnto some: but haue authoritie to administer the Ecclesiastical censures together with the Pastors, by reproving, rebuking and binding, if necessitie so require, those who by due triall are found to walke inordinately in the Church, being such as cannot bee otherwise amended: which is done, not that sinners shoulde perish, but contrariwise that being humbled at least by shame, they may returne into the right way.

19 These together with the Pastors (though distinguished by their function as wee said) are sometimes called by a generall and common name of Bishops, Overseers, Rulers, & that in respect of the flock, which they are to rule and governe.

20 Deacons peculiarly so called, are those, who haue

haue the charge both of the receiving, and also of the orderlie distribution of the almes, and the administration of the rest of the Church goods: and the applying of them to the necessitie of the poore, and other holy vses: amongest which number in times past were reckoned the companye of widdowes, being appointed especially for the manifold necessities of the poore.

21 Nowe, it is vnlawful for any man to intermedle with these holy functions, except hee be rightly called: and a lawfull calling is that, whereby (according to the order instituted by Christ) any man, of whose life and doctrine there hath bene a diligent and a precise examination had, is by the Church whereunto he is appointed, (the name of God being in all singlenes and sinceritie called vpon) chosen, as it were, by the voice of the holy Ghost, speaking in the mouth of the Church.

22 In these kindes of elections, whether they be done at once in the same tenour, time and place, (which vse being at the first in a holy sort practised in the Church, was afterward made dangerous by covetousnes and ambition,) or in divers actions, times and places: it is meet, as it hath bene the continuall practise of all well ordered Churches, that first the Pastors, Doctors and Elders, shoulde haue the chiefe dealing, as beeing those who both haue the oversight of the flocke, and are likelie to bee of sounder judgment in discerning the doctrine. Next vnto them, the chiefe and especiall men, both in godlines and authoritie as the Magistrate (if he be a Christian) are to haue place. Lastly, the consent of the people is to be had, in such sort as no man is

to bee admitted vnto any Ecclesiasticall function, but by the knowledge and consent of the whole Church.

23 Election being lawfully finished, published, & ratified, imposition of handes or ordination, that is, the placing of a man, as it were, in the possession of the holy ministery, is to bee done by the Pastors, in name of the whole Eldership.

24 The Lord hath ordained these callings to continue in his Church, to the ende of the worlde: neither indeede hath the Church, or euer shall a together want the ministerie of the word, seeing faith is by hearing. Yet we see (the sins of men enforcing the Lord thereunto, and his just iudgement which beginneth at his owne house, requiring the same) that it hath often come to passe, as it was expresse foretolde by the Spirit of God, that the publick ministery was for the most parte, not in the hands of carefull Sheepheards, but of the most forlorne spilers and wasters of the Church, Antichrist himselfe also, sitting in the very Temple of God.

25 Now, when this hath come to passe, the Lord in mercie towards his Church, hath bene accustomed, either extraordinarilie (as he did to the Prophets in times past) without any consideratione of that Election whereof wee haue now spoken, or ordinarily out of their nomber who lurked amongst those robbers, to endue with his Spirit and wonderful power, whome he thought good to chuse for the building vppe of his decaied house: whose vocation appeareth by their fruits, that is, both by the truth of their doctrine drawne out of the pure worde of God, and also by the example of their true christian life.

26 So

26 So it commeth to passe, that the vocation of these men, which at the first was extraordinarie, is (after that the right order is restored by them) become lawfull and ordinary: and they are farre vnlike vnto them, who neglecting the right order that is in force, are drawn either by ambition, couetousnes, or some other affection to inuad the functions of the ministerie: of whome the Lord saith, (They ran, but I sent them not.)

Defended by ABRAHAM HENRIE a Normane.

Cal. Oct.

OF THE FALS MINISTERIE OF THE GOSPEL. LXXXII.

1 HAuing set downe the true and lawfull Ministery of the Gospell, which the Sonne of God ordained, and by his spirit deuided into their seuerall functions: It now remaineth, that wee adioyne the false ministery of the same, to the ende, that contraries being laid on against another, may be better manifested.

2 In the true ministery of the Gospell, there are three thinges which distinguish the same from the false. The one that the authority of the callings proceed from the Sonn of God, as being ordained either immediately by himselfe, or mediatly by his Apostles. The other is, that the calling bee lawfull, that is, such a calling as is squared according to the prescript lawes of the doctrine and Discipline of the Apostles. The third is, the prescript administration of the holy callings. Now all these things, we aduouch to haue bene, by a little and a little vtterlie

ouerth rowne by the papisticall Tyrannie, which with the Apostle wee may justly call, the mysterie of iniquitie.

3 And first we affirme, that the callinges of the Popish Cleargy, which they expresse by that proud title of Hierarchie, are in parte altogeather false, that is, such as haue at the first bene inuented by man, and afterward, became meerly diuelish and in part counterfeit: that is, such, as onlie retained the the names of true callings, which they abollished in deed.

4 These functions following, we hold to be altogether false, and destitute of al true foundations, namely, the Primacie of the Bishop of Rome ouer all Churchs: the Cardinalship, Patriarkship, Archiepiscopalship, and briefly, that whole Episcopall degree of Lord-Bishops, ouer their fellow Elders.

5 As to the vsurped power of the Bishop of Rome ouer others: yea, and ouer al Churches, the same by two manifest resons amongst the rest is conuinced, not to be Apostolicall, and therfore to haue no warrant in Gods word. The one, becaule the Apostles were of equall authority and power amongst themselues, as it appeareth by the Commandement of Christ who sent them, and also by the record of the thinges which were done by them. The other, becauſe that the Apostolicall function, being appointed for the laying of the foundation of the christian Catholike church, now, that the same is laid, & the Apostles called into heauen, is ceased here vppon earth, in respect of their personall ministerie, & in respect of the building vpon the foundation which they layde, the doctrine deliuered by them, preser-

ued

ued from aboue, and which is to continue to the worldes end, is so sufficient, that there is no neede of any successor of the Apostolical authority, either for the plainting of new Churches, or for the restoring of those that are already planted.

6 Cardinals, as it appeareth out of the story of *Fabian* and *Siluester*, though corrupt stories, were at the first noe other then the seauen Deacons of the Church of Rome, hauing their names from seauen quarters of the citty, (which also they called cardines) wherevnto they were allotted, and therefore called cardinals, is as it wer quarters: and this doth their borrowed counterfeit stile yet testifie. He furthermore seemeth in the writings of Gregory, to be named a cardinall, who is called a Pastor or Curat: neither is any mention of those that are now, in the subscription of the auncient Councels, in so much that they are, and ought to bee most iustly accounted the most vgly brood of Sathan, begoten by him in these latter times, for the defence of that stupet.

7 As touching the distinctions of Bishops into patriarks, Primats, Metropolitans, & Archbishops, (al these being the same at the first) that whole woorke was mans institution, & not Gods ordinance, as euen *Ierom* himselfe testifieth in expresse words.

8 Now all these at the first were names of order and distinction, and not of any superiority or power that when any Ecclesiasticall controuersie did arise or any Pastors wer to be chosen, both Sinods might be orderly gathered together, & Synodall decrees put in execution, and also, that elections might be done by the aduise of the neighbour churches, and ratified in a comly maner, without confusion.

9 This distinction of Churches, belonging vnto order, and not vnto anie preheminence of degree, allowed by custome, and confirmed by the Fathers in the counsell of Nice, is not of it self to be reprehended: but yet the miserable issue of it, manifested at the length, that (in two respectes) there was not that wise regarde by this meanes had of the Churches, which had beene needfull.

10 First, in that this Prioritie & Primacie, was tied vnto certaine cities, whereas the regarde should chieflie haue bene had in this point, vnto the fitnes of the persons, and not vnto the power and populousnes of Cities, for experience it selfe doth teach vs, that vices inuading the very Pastors themselues, doe growe no where more rife, then in great Cities and in this point, this one thing is very wonderfull, that the Fathers in that distribution followed the type of the Romain Empire, notwithstanding, that the holie Ghost by IOHN, speaketh of the image of the beast.

11 The other, in that they made one man ouerseer ouer more elderships or churches then had bin needfull, and that for tearme of life, (vnlesse some great matter had fallen out, although at that time, he easily suffered himselfe to be displaced:) whence the way was opened first, for those bishops to oppres their fellow-laborers, Next vnto mutuall contention amongest themselues, then to the tyrannical gouernement of a few, and last, vnto that Antichristian tyrannie it selfe.

12 Whence it appeareth of what gret moment it was, that the gouernment of the Church ordained by the Apostles, and vnder the which, the Churches flourished

flurished even in persecution, (being a government consisting of an Aristocratie, most divinely mixed with the holy Democratie of the Church, vnder that onely Monarch, ruling by his owne lawes,) should haue bene retained, rather than newe degrees and formes of government should haue ben e invented, and especiallie according vnto the patterne of the Romaine Empire: wherein they did no other thing, than the Israelits in times past, who not contenting themselues with the Aristocratie ordained by the Lord, wold be governed by Kings, after the maner of the Nations round about them.

13 Yet the Fathers fore-seeing this inconvenience, labored to prevent the same by many decrees both of particular and generall Synods, least that this order by any pretence, should bee turned into honour and Lordly dominion. But what compelled them to ordaine that, wherevnto they were necessarilie enforced to provide a remedie?

14 And alasse, this remedie was vsed in vaine, as most woeful experience did presently testifie. From whence I pray you did it proceed, but from this authoritie attributed vnto certaine Cities and places: that first schismes, next, the defence of heresies did arise, and presently the change of the Ecclesiastical Aristocraty (the head wherof is Christ alone) into the horrible tyrannicall government of a few? when as at the first, the four Patriarks exercised jurisdiction over their fellowe-brethren, the Metropolitans or Archbishops, wherevnto the Patriarch of Constantinople being added to make vp the fift, and vsurping (the Patriarkes of Ierusalem, Antioch, and Alexandria, being thereby thrust down lower) the

the next place vnto the Romane Patriarch by reason of the dignitie of newe Rome: hee in the East, and the Romish Patriarch in the West, invaded the very throane of Christ Iesus.

15 Nowe as touching the other functions: the onely names whereof, haue remained amongst the false Romish Cleargie to blinde the world withall, it shall appeare in the third head of this contrarietie or Antitheſis, howe they are depraved.

16 The Lord in his word, hath opened one onlie way, whereby men are to enter into the sacred functions of the Ministerie, and that is free election, made by those who haue interest therein, together with the triall of doctrine and life, as also it is decreed by infinit numbers of the purer Canons of Councels and Synods.

17 The right of this Election, in regarde of the choice of their vniversall tyrant, or rather in the execution of their open and most manifest Symony, haue the Colledge of Cardinals at Rome vsurped vnto themselues. And this tyrant also, doth claime vnto himselfe most impudentlie the authoritie to make most shamefull marchandize (vnto any that will giue most) of Ecclesiasticall benefices, as they call them, or to bestowe them any waies at his pleasure, raising and exacting very often the price of them as hee thinketh good, without regard of any Canon old or newe: and besides that, Bishops and a few others within their Provinces, are beholding vnto him for the right of collation, as they call it, or bestowing of benefices, he hath very often covenanted (concerning the naming of those that should possesse them) vppon what condition hee thought

good

good, even with Kings and Princes.

18 Now, the treatise concerning the third head, that is, concerning the administration of Ecclesiasticall functions in that false Apostaticall Church of Rome: we will referre vnto the next disputation.

Defended by SAMVEL CHVALLER of Geneva.

D.V. 15 & 22 Oct.

OF THE HOLY FVNCTIONS OF THE CHVRCH, THAT ARE DEPRAVED, AND RETAINED ONELIE *in name in the Romish counterfeit* Church. Lxxxiii.

1 FIrst of all, this shamefull error hath taken root in that Romish false Church: namly, that they count the holy functions of the Church amongest Sacraments: vpon the number of which functions also, they themselues cannot agree.

2 This which falsely they call the Sacrament of Order, some doe devide into the higheſt and the loweſt orders: others more arrogantly, vnto the ruling and governing, or into the ministring and serving degree, not altogether without reason (because some of them are vnder the authoritie and subjection of others) yet by a vaine and frivolous distinction, seeing they haue taken away (as shall be shewed) the thinges themselues, and doe onely retaine the names, that thereby they may cloak themselues vnder the counterfeit shewe of antiquitie.

4 This ruling order, they attribute vnto their Bishops, (whereof also they make divers degrees) and their Elders, vnto whome also they do assigne

their

their rulers, called their Arch-elders, the rest they containe vnder the name of the serving order.

4 Others doe make the Ecclesiasticall Lordships & jurisdictions to be aboue the orders themselues: and so they make the highest orders to bee Priests, Deacons, and subdeacons: the rest which are of the inferiour order, they name Ostiaries, or doore-keepers, Readers, Exorcists, and Acolythes, or such as in times past attended vppon the Ministers: of these we will speak severally, laying downe this foundation, that none of these functions are found in the Romish false Church, but onelie in name.

Concerning Bishops.

5 Nowe, as touching Bishops, seeing that by the ordinance of God a Bishop, Pastor and Elder (wee speak now of those Elders that labour in the word) are the one and the same in respect of their function: whereas in the Romish counterfeit Church, to be a Bishop, and to be an Elder, are altogether divers things: so that there are many Bishops there, which neither are, nor never were Elders, (whome they call Priests) and on the other side, there are many and almost infinite Elders, which neither are nor ever shall be Bishops: it followeth that amongst them, there are no Bishops of Gods ordinance.

6 Seeing that none by Gods worde is called a Bishop, in respect of his fellow brethren, (which are all equall among themselues) but in regard of his owne flock which he overseeth, as the rest of them do theirs: amongst whome he which seemeth to be most meete to moderate the whole number of the brethren

brethren, is choſen to be over them, not in regarde of any degree or preheminence, but onely for orders ſake: Mans wiſedome, (as wee haue ſpoken in the Principles laſt going before) brought this order which was onely an order of place amongeſt them which were equall, into ſuperioritie and preheminence: which preheminence notwithſtanding was tyed within the boundes of certaine Lawes, leaſt it ſhould growe into plaine tyrannie.

7 But this humaine Biſhopriek in the Romiſh counterfeit Church, not onely vntying, but breaking a ſunder, and caſting cleane away all theſe bonds, grewe into manifold tyrannie.

8 Nowe, howe farre this falſe and counterfeit Biſhoprick differeth both from that which was ordained by God, and alſo from the other of mans invention, which by ſteppes was conveyed into the Church, theſe things following do ſhewe.

I In that ſome are promoted vnto this dignitie, by a fained kinde of Election, which the Chapters of Cannons, as they call them, haue wholly wreaſted vnto themſelues: Others treading and deſpiſing all Cannons and order, doe come by the ſame, through moſte ſhamefull and abhominable briberie.

II In that, as the ſouldiers in times paſt, devided the garments of Chriſt being crucified: ſo doe theſe falſe Biſhops with their Chapters, openlie without all ſhame, devide the goods of the poore amongſt themſelues.

III In that, contrary to the manifeſt & ſo often repeated prohibition of Chriſt, having caſt from them the diſpenſation of Gods miſteries, they haue

ſo

so farre intangled themselues with civill government and affaires, that some of them haue vsurped all kinde of temporall government, fraudulently obtaining the same, either by deceiving common wealths and Cities, or by seducing, as the Pharisies did vnder colour of Religion the vnwarie and vncircumspect heires, to bequeath vnto them their possessions, which neither the one could giue, nor the other law ullie receiue: Other of them, do bear rule over Princes, and even over Kings themselues.

IIII And what should hinder them to doe this, who stick not to beare rule over the very soules and consciences of men, and to abrogate the very expresse law of God, as often as they think good.

V To bee short in that, if it pleaseth them for fashions sake, to performe any thing that seemeth to haue any affinitie with the office of a Bishoppe, that must consist not in the dispensation of Gods worde, but partly in their disguised and masking Bishoplie apparell, and crossing with the signe of the Crosse, partly in the defending of their superstitious and cursed Idolatrie, as in annointing, in vsing that ridiculous ceremonie of confirmation as they call it: in the consecration of Temples and Alters, in the wicked ordination of their sacrifices. Briefly, it consisteth in the godles rites of their Idolatrous worship.

VI And this forsooth is that true and vndoubted Apostolicall succession, whereby the true Catholick Church may bee discerned in deede from the false.

Touching

Touching Elders.

9 By the ordinance of God, which was carefullie obserued in the Church, as long as the same was rightly gouerned: there were chosen others also, called according to the custome of the Hebrues by the common name of Elders: whome *Paule* doeth also call Gouernours, who being men of approued godlines, were joyned vnto the number of Bishops, Pastors, or Elders, (for these three are all one) by whose common direction and authoritie, sinners were admonished, or brought vnder the Ecclesiasticall censures: and by whome the meer Ecclesiasticall causes which had risen, were decided: and the ciuill contentions also (as it is likelie, before there were any Christian Magistrate) were, according vnto the Apostolicall doctrine, brotherly and friendly taken vp, without any debating of the matter, as it is vsuall in ciuill Courts.

10 This then was the Christian Presbyterie, or Eldership: But in the Romish false Church, they came in the place of the Elders that ought to haue attended vpon the word: whose especiall and principall calling, is not to declare that Sacrifice of Iesus Christ: nor as *Paule* commandeth to teache, to rebuke, improue, and exhort the people out of the Scriptures of God: but wholie to ouerthrowe the very foundation of Christianitie, by that horrible and blasphemous Sacrifice, wherby they beare the worlde in hand, that they in very deede doe offer Christ himselfe vnto his Father for the quicke and the dead, to mock God and men, by their singings, which are either ridiculous, or patched together

out

out of Gods worde, miserablie torne in peeces, or else full of horrible impietie, beeing also sung in mockery of the Church, in a straunge, and (for the most part) a barbarous tongue: to burne incense vnto Idols, to administer Baptisme, (which they pollute a thousand waies) in a strange tongue also, & that for money, to change the holy Supper of the Lord into most detestable Idolatrie: Briefly, not to feed the poore people, but to flea them, & pill them most vnnaturallie, by exacting a continuall tribute both of the liuing and of the dead. This, I say, is the charge, and this is the calling, both of their Curats, and of the rest whome they cal beneficed men: and also of their Masterlesse hounds, who liuing by their dailie wages, doe (as hungrie Dogges) smell out the kitchin of these fatte mastiffes, and hire out themselues to supplie their roomes.

11 Now as to the other Elders, whome we said to be especially called Governors, they haue vtterlie abolished even their names, and haue placed in their stead the officiall, (as they call him) being the Bishops Vicegerent, the Promoter, as they cal him, and briefly, the procuratours of that which they name their Ecclesiasticall Court, wherein ciuil causes (for the most part) are handled, and that with greater brablement and sturre, than in any ciuill Court beside: and wherein the cause of matrimony is decided, not by Gods Lawe, but according vnto their rotten Canons: briefly, where all the lawes of God and men, are most impudently put to sale.

And therefore there is no holy Eldership or Presbyterie, and noe Elder in the false Romish Church, saue onely in name.

Concer-

Concerning Deacons.

12 It is cleare and out of controversie, vnto all those that ar conversant in the reading of the word and in the storie of the purer Church, that the Deacons, by the ordinance of the Apostles, had the charge of the Church-goods, wherein they were also subject vnto the oversight of the Pastors. But in the false Romish Church, wherein they haue adjoyned subdeacons vnto their Deacons, what is it I pray you to be a Deacon? Forsooth, to be discerned from the Priest saying Masse, by a coate without sleues, to stand answering the Priest at his right or at his left hand, (if the Masse be to bee chanted or sung, otherwise Deacons having nothing to doe there) when he secreetly muttereth some things to himselfe, to chant the Epistle, as they call it, and to read a peece of the Gospell: to reach the Cuppe or Chalice vnto the Priest, being to make merry there with alone: briefly, to cary about the basen, wherein they do receiue the money that is offered by the poore miserable sheep, to be devided only amongst the wolues themselues. And who I pray you do exercise this Ministerie? even they, who though they be sacrificing Masse-Priests themselues, doe yet for the names sake, play the part of a Deacon and subdeacon in this Comedie. But what is become in the meane time of the goods of the Church, belonging vnto the poore? Surelie, this whole praie (excepting Hospitals, which Cities and Townes are bound to maintaine vpon their owne charges,) being shared & torne in peeces amongest the wolues themselues, is publicklie, without al shame, bestowed

ed vpon the maintenance of Dogs and Horſes, of Whores and baudes, vpon dicing and carding, and all kinde of luxurioufneſſe, vnleſſe it be that couetouſnes doth deuoure vp ſome portion of it, or that it be ſpent vpon the maintenance of Ciuill diſſentions amongſt themſelues, or vpon the perſecuting of the godlie.

There is therefore, no office of the Deacon, according to Gods ordinance, in the falſe counterfeit Church of Rome: no Deacon, but onelie in name, vnleſſe we had rather call all theſe forlorne wretches, by the name of Deacons than of ſacrilegious perſons, as they are indeede.

13 As to the inferior orders (as they call them) they are not ſo much to be counted Eccleſiaſticall functions, (whereof wee haue already ſpoken,) as certaine exerciſes, whereby the young men (excepting onlie the Exorciſts) that were conſecrated vnto the Church, were in times paſt, made meete, (a proofe beeing had of their godlines and religion,) to the execution of the miniſterial functions whereof we haue ſpoken.

14 The office of the Oſtiaries or door keepers, was to attend vpon the Church-doore, leſt that any Catechiſt, or any who making their repentance, ſtood in the Church porch: ſhould raſhlie intrude themſelues vnto the holy aſſemblie or Supper. Now the Readers office was, ſtanding at the deske, to read ſome part of the word vnto the people, while they ſtaied for the Sermon. The Acolythes did attend vpon the Paſtor, and vpon the Biſhop, not onlie for honors ſake, but alſo for the performance of divers other ſervices if it were needefull, and even

to the end, that the Pastours shoulde doe nothing, (as neere as coulde bee) without witnesses: briefly, that by this their daily attendance and hearing, the young men might be made meete for the holy functions. As touching Exorcists, the Christian Church vsed them (as long as the gift of miracles continued) to the healing of those that were possessed and distracted, or at least wise, for the commending of them to God, by certain peculiar prayers. But seeing the gift of miracles, is now ceased, to what purpose should we haue Exorcists?

15 Now, because it was ordained by the auncient Cannons, that no man should be rashly admitted vnto the ecclesiasticall functions, who had not first approued his godlines and diligence vnto the Church, in these small offices, therfore do our good Romanistes, of that false and apostaticall Romish Church, before they admit anie vnto the highest orders (as they call them) which are most disordered, ordaine with most foolish and ridiculous ceremonies their Clarks hauing paid their fees, euen in the one and the selfe same weeke, to bee Dore-keepers, Readers, Acolythes, & Exorcists: and within a short while after, they presently (if they pay for it) wil admit them vnto their higher orders. Nowe in their Churches, they haue neither Ostiary nor reader, & as for Acolyths, they do not so much as know them by name. Touching exorcisme, it is partly ridiculously performed in Baptisme, by al curats or Priests that are their substitutes, as though that all the children of the christians were borne possessed with deuils: and partly vsed in a wonderus jugling and deceitfull sort, by some, who are indued (forsooth)

with a peculiar kinde of power over euill Spirites, (as in times past, when as the giftes of miracles was in force:) and that sometimes, as it hath bin seene, when they haue suborned those, who faigned themselues possessed with Deuils though also they haue sometimes performed it in deed, by reason that the Deuill did not refuse to depart out of the bodies of men, as ouercom by signing of the Crosse, or sprinkling of holy water, and inuocation of the dead, that therby deceiuing many a miserable soule, he might confirme them in their superstitious worship

Wherefore in poperie, their is neither Ostiary, Reader, Acolyth, or Exorcist, saue in mockery and in name onely.

16 Wherefore also, there is in that Babylon, no holy order or ministery in deed, no lawfull calling, and therefore no true Apostolicall succession, but a meer vsurpation of the holy ministerie: whence it is necessarily gathered, that seeing the sacred ministery is a true and ane essentiall marke of the true & Catholike Churche, that there hath beene, and that as yet, in some sorte their doth remaine a true Church helde captiue in Babylon, which the Lorde some fewe yeares since, began to bringe out of the said captiuitie: and it necessarily followeth, that the said Babylon neither was at any time, nor euer shal be the Church of God.

Defended by DANIEL CHAMPHORANVS of Piedmont

[Prid. Id. Nov. A. 13 Cal. Dec.]

OF THE POWER AND AVTHORITY OF THE CHVRCH. LXXXIIII.

Having done with the Ecclesiastical functions: it remaineth, that we now shew what, and how great the power and authoritie thereof is to bee accounted.

I BVt before we come to the particular handling hereof, there are two things especiallie to be considered: the one, that this whole power is spirituall, that is, directly belonging vnto the conscience, and therefore, it is severed from the power & authority of the Magistrate, by the substauntiall forme and proper end thereof: The other, that it is not a soueraigne authority, neither consisting in their will vnto whome it is committed, but only an Administratorie power, contained within certaine boundes and lawes prescribed by GOD, the onely Lord and Lawe-giuer of his Church, vpon whom alone also, and not vpon men, the force and efficacie thereof doth depend.

That whole Lordly power therefore, which both the Bishoppe of Rome, and the rest of the false Bishops haue attributed vnto them selues, togeather with the temporal Gouernment also, which they haue wreasted. and (which is more intollerable,) the rule which they haue vsurped ouer the consciences of men, is not a power ordained by God: but a tyrannie inuented by Sathan and his instruments, for the disturbing of

mans ſocietie, and the overthrowe of the true power of the Church.

2 This true power of the Church, is partly ordayned againſt Sathan, and the reſt of the enemies of our ſaluation: namely, ſinne, the worlde, & death, which are ſubiect vnto him, and it doth partlie belong vnto that order and decree, which the Lorde hath apointed for the gouernment of his own houſe, that is, his Church here vpon earth.

3 The former of theſe two, is common to the whole Church, whereby it commeth to paſſe that the ſame, leaning vpon the power of GOD, dooth prevaile againſt the gates of Hell: and it is alſo beeſtowed (although not in the ſame meaſure, but as it pleaſeth the holy Ghoſt to giue it) vpon euery particular member of the Church: wherby it commeth to paſſe, that the holy Ghoſt in them doth tread Sathan vnder feet, reſiſt the fleſh, beare rule ouer ſin, yea, and at the length, vtterly deſtroy and ouercom death.

4 Neere vnto this, is that other extraordinary & particular force, wherby the Lord indued his, when and whome he thoght good, with the power of caſting out deuils in the name of the Lord, and with other gifts of working miracles.

5 The other, Eccleſiaſticall power, which concerneth the order appointed for the Gouernment of the Church, is deuided to bee that power, which is giuen vnto them that are in the function of the Miniſtery, ouer thoſe whoſe ſaluation they are, in reſpect of their calling, to promote, of this ſorte, are Paſtors and Elders called alſo Gouernours, of whome wee haue ſpoken in the former ſort of Principles.

6 This

6 This whole power consisteth in three points, namelie, in teaching, in appointing of lawes, and in censuring.

7 The right & authoritie of teaching, not what they thinke good, but that onelie which the Lord hath written by the prophets and Apostles, and in the publicke administration of those Sacraments, which, and in those rites wherein, he commaunded them to bee administred, dooth belong onely vnto those Pastours that are rightly called, as long as the ordinary vocation doth remaine.

8 Now this authority, euery faithfull Past our is bound to practise: not onely vniuersally amongest his flocke, but euen towards euery particular sheep thereof, by instructing, comforting, and correcting them, according as their necessitie requireth: as the Lord in *Ezechiell*, and the Apostle himselfe, by his owne example doth teach vs. Act. 20.

9 The strength & efficacie of this power is shewed, in that it is Metaphorically expressed by the names of Keyes, of shutting and opening: & properlie vttered by remission and retaining of sinnes, and it is also of that great moment, that that is saied to bee loosed and remitted: and one the other side, to bee shutte and retained in Heauen, which is opened and remitted, and in like sort shut & retained in earth.

10 Yet is not that by meanes transferred to men which is onelie proper vnto God, and to our sauiour Christ Iesus, vnto whome alone all judgment is committed but hereby is ment, that that is ratified with GOD, which is rightlie done in his name by his Pastor, that is chosen there-vnto, or rather

that God is the authour of that which he doth by his Miniſters, declaring remiſſion of ſins vnto thoſe that beleeue the Goſpell, and condemnation vnto the vnbeleeuers, according vnto that ſaying: (Hee that heareth you, heareth me; he that deſpiſeth you deſpiſeth me, hee that beleeueth ſhall bee ſaued, he that beleeueth not, is already condemned.)

The Romiſh Prelat therfore, and his falſe cleargie, who doe falſlie bear the world in hand, that the keies and power of opening & ſhuting of heuen is committed vnto them, do abuſe their Miniſterie, & according vnto the ſaying of Chriſt, (let them alone) they are blinde leaders of the blinde.

11 The other parte of this Eccleſiaſticall gouernment, being committed to Paſtors and Elders, which we ſaid to conſiſt in appointing of lawes, is ſo to be vnderſtood, not as though it were lawfull in Chriſtian Religion, to impoſe lawes vppon the conſciences, as it is in the Ciuill pollicie, to ordaine & to abrogat ciuill lawes and conſtitutions, the which point, the Apoſtle expreſly teſtifieth, not to be permitted vnto the very Angels. For wee haue but one law giuer, namely, the only Sonne, being the alone interpreter of his Fathers will, and the head of the Church, who hath moſt fully opened the whol counſell of our ſaluation, together with the whole worſhip due vnto him, & hath both by his owne mouth and alſo by the Apoſtles, both by preaching and by writing, moſt perfectly ſet downe the gouernment of his owne houſe, euen vnto the end of the world, wherevnto nothing is to bee added or detracted, & wherein it is vnlawfull to change one tittle.

12 That

12 That matter therefore, remaining whole and sound in those points, which God hath commaunded concerning his worshippe, and the duties of a Christian life: it followeth, that the Church hath power to enact lawes, onlie touching those thinges which belong vnto comelines and order, & appertaine vnto the mutuall agreement of the faithfull, in the outward worship of God, in consideration of which matters, seeing by reason of the diuers and sometimes repugnant circumstances, (the Church beeing now gathered out of all nations,) they cannot bee the one and the same at all times & places: It followeth, that it is free and lawfull, either to ordaine or to abrogate them, as it shall appeare, that the necessitie or commoditie of the Church doth require the same.

13 But heere some thinges are especially to bee verie carfully taken heed vnto: First that the conscience be not ensnared heereby, as these Lawes were anie part of Gods worship. For the Lord doth condemne all will worship, as beeing himselfe the onlie Law-giuer of the conscience.

14 Secondlie, that vnprofitable, curious, and ridiculous rites, be not appointed in stead of graue, comelie, and profitable order.

15 Thirdly, that the true and pure worship of God, bee not hindred, much lesse oppressed by the multitude of such Lawes.

16 Fourthlie, that especiall care bee had, that these things by a false pretence of Religion, growe not into superstition: much more that they degenerate not into impietie: and if this come to passe, that they bee either presently amended, or rather vtterlie abollished.

17 Nowe

17 Nowe, that men haue long since greatly offended in these matters, experience alasse, and the lamentable deformitie of the Church, doeth make it true and manifest: whereas the true vse both of the word, and also of the Sacramentes, hath beene not onelie depraved, but even turned into open Idolatrie.

All the will-worshippe then, that hath beene brought, either into the West by that Romish Prelate, and his falsse Bishoppes, or into the East Churches, by the Patriarks of Greece: we do at once condemne.

And wee affirme, that those Christian Magistrates haue done well, who by the procurement and advise of the true servants of God, haue cut off out of their dominions, many vnprofitable ceremonies, (and altogeather abollished the vngodlie and superstitious rites) howe ancient soever they were.

We doe on the contrary side avouch, that they haue smallie regarded the good of the Churches within their dominions, who either haue retained the relicks of such ceremonies, or haue chosen in a kinde of prepostcrous judgement, rather to correct them, then at once to abollishe them.

18 Briefflie, the ordinary and lawfull power, to ordaine and abrogate these lawes, doeth neither depend onelie vpon the will and good liking of the Pastor alone, nor yet vpon the judgement of some Presbyterie onelie: but there is also required, that heerevnto be adjoyned the consent and authoritie of the Christian Magistrate, togeather with the approbation

probation and allowance of the flock: who are not indeede rathlie to dissent from the judgement of their Pastors and Elders, being grounded vpon just reasons, which are agreable vnto Gods worde, that al things may be orderly done in the house of God.

19 Nowe although these lawes are not imposed vpon the conscience, yet being once established, no man can with a good conscience violat them, both by reason of offence, and also of the contumacie that should arise thereof.

Wee do therefore condemne, all the open tyrannie of the Papists, even in this point also.

Nowe, touching the third part of Ecclesiastical jurisdiction, which we said to consist in the lawfull and judiciall chastising of offenders: we wil deale God willing, with that pointe in the Principles following.

Defended by *Johanes Georgius vbrica* of Tigurine.

D. V. 10+17 Cal. Dec. [illegible]

OF THE CENSVRES OF THE CHVRCH, AND PARTICVLARLIE TOVCHING EXCOMMVNICATION. LXXXV.

We haue disputed in the former Principles, touching the power of the Church in making Lawes: it remaineth, that we nowe set downe the third part thereof, which consisteth in Iudiciall censuring.

1 THE Church of God in this life, is subject vnto sundrie Domesticall offences: the which, though they cannot be vtterlie taken away, before that

that last day: yet are they to be carefully foreseene, that as neer as may be, they do not arise: and when they do arise, that they may be purged by the holy Ministerie.

2 Of this purgeing, there hath bene alwaies an order, and a practise appointed in the Church by the commaundement of God, whereby, not onely the Church in generall, hath bene severed from those who are manifestly prophane, as in times past before the lawe, the sonnes of God were separated from the sons of men: but also those, who behaved themselues amisse in the bosom of the Church were separated from the sinceer worshippers of the true God: in which sense, the ancients thought rightly, that *Cain* was said to be expelled from Gods sight.

3 This order, as also all other the partes of Ecclesiasticall government, was more distinctly and manifestly ordained by God vnder the Law, where were ordained divers rites, both of inward and outwarde pollutions, and also of the manner of their cleansing and purifying: which rites were prescribed vnto the Eldership of the Synagogue.

4 This order being appointed by the Lord, although the rulers of the Synagogue did most impudentlie & wickedly abuse the same, even against Christ and his Apostles: yet did Christ teache, as *Matthewe* witnesseth that this same was to be appointed in the Christian Church retaining even the very name of Elders to this purpose, the which thing the Apostles performed, and observed very diligently, as it appeareth by the expresse testimonies and examples of their writings.

5 This also is manifest, out of the whole Eccle-

siasticall

siasticall storie, that the Christian Church even vnto this day, never wanted this order: although that the Elders properly and peculiarly so called, (of whom we haue spoken at large in the former Principles,) were by a litle and a litle abolished by the tyrannie of the false Bishops: in the place whereof, came those most prophane Courts of their officials as they call them, and that abhominable government of the Antichristian kingdome.

6 What, and how great that Babilonicall confusion is, it may appeare no way better, than by the comparing of it with the true ordinance of God. Nowe this true ordinance consisteth of two partes especiallie: First, that the administration of it, should bee committed vnto those onelie wherevnto the word of God doth allot the same: next, that they vnto whome this care is committed, do holily and sinceerlie exercise this power.

7 That this spirituall jurisdiction is committed vnto the Pastors and the Elders (peculiarlie so called) being rightly chosen, wee haue fullie shewed in the former Principles.

That whole authoritie then, which the Bishops, vnder Poperie and the Romaine Antichrist himselfe, togeather with the instruments of his tyrannie do vsurpe, is altogeather tyrannous. Neither ought the power of exercising this Ecclesiasticall censure, either of the greater or lesser Excommunication, (as they call them) to be in the hand of some one particular Pastor or Elder alone.

They are also deceived, who on the contrary side do holde that this jurisdiction ought to be exercised by the whole assemblie of the Church, the which

which they gather vppon the wrong exposition of the places MATH. 18. 17. 1. COR. 5 4.

8 This censure is rightly administred, when as those are called, who ought to bee called, and both parties being patiently heard togeather with con. venient witnesses, if the case so require, the whole controversie is decided in the feare of God, without prejudice or declining vnto either part, as the Apostle teacheth.

9 Wee affirme, that those who are to be called, ought to bee discerned partly by the consideration and weight of the matter which is propounded, & partlie by the qualitie of their persons.

10 Those that are altogeather without (such as are at this day the Iewes, Turkes, &c.) are not to be called before the Church, as the Apostle doeth expresslie teach.

11 The same is to bee held touching Schismatickes, and Heretickes: which by their manifest departure, haue made as it were, another body of the Church, or haue bene borne in those sects, having never joyned themselues vnto the true Church: of which sort are the Anabaptists, new Arrians, Libertines, and the rest of such sectaries, which are to be altogether accounted for those which are without but are yet either by Synods, private disputations, and conferences, or by any other meanes, if they shewe themselues tractable, to bee called into the right way, their heresies beeing condemned by just and lawfull proceeding according to Gods word.

12 But we are to think otherwise of ptivat persons, who continue as yet within the bosome of the Church, and haue made no manifest departure vn-

to

to any such sectaries: for they are carefully to bee called, to be admonished, reprooved, and if they be obstinate, and such as are condemned of their own conscience, to be delivered vnto Sathan, as it is manifest out of the writings, and by the examples of the Apostles.

Excommunication therefore, of Grashoppers, or Locusts, of Mise, Snakes, and Flies, and all other such trifles vsed by the Papists, are not onely frivolous, fooliſh and ridiculous, but joyned with the manifest and most shamefull abuse of the Ecclesiasticall authoritie.

13 As touching those that haue privatly sinned, and haue not given publicke offence, our Saviour Christ doth teach most plainlie MATH 18. howe they are to be dealt with. Nowe publick offenders are either to be presently reprehended, if the occasion so require, even to their faces as *Paule* practised towards *Peter*, 1. *Timoth.* 5. 20. or to be reprooued in the publick assemblie of the Eldership, as the very same Apostle teacheth vs.

14 That a difference is to bee made betweene outragious crimes, and lighter offences, it is out of controuersie.

15 Vnbrideled contumacie, is almost the most hainous sinne against the Church: whether it bee that hee who is called, refuseth to appeare, or that being lawfully admonished and convicted, he deny to confesse his fault as it deserveth.

16 After the lawfull triall of the cause, both the whole fact togeather with the circumstances, are carefullie to be considered: and also great regard is to be had of the sinner himself: briefflie, al things

are

are to bee referred vnto this end: namely, that regard be had both to the conſcience of the ſinner, and alſo to the ædification of the Church, in preuenting offences.

17 For the end of theſe Cenſures, is of two ſorts: the one, that a timely and a conuenient remedie may bee applied to the ſinner, who is neither to be left in his ſinne, nor ſwallowed vp with heavineſſe. The other end is, both that the Church may bee purged from offences, and infected by no contagion: and alſo that every man may bee inſtructed and taught by the example of others.

18 There is alſo a difference to bee made, between thoſe who do confeſſe their faults, and thoſe who do profeſſe their repentance, leaſt that a fained confeſſion be raſhlie beleeved: or that whileſt ſome one is borne with by vntimelie lenitie, a ſufficient care ſhould not be had for the publick ædification of the Church, as the example ſhewed by the Lord himſelfe vpon *Marie*, *Moſes* ſiſter doeth declare, Touching which point, a perpetuall rule neither can nor ought to bee ſet downe, by reaſon of the varietie and diverſitie of the circumſtances.

Wherefore, (with reverence of the Fathers be it ſpoken) we do not allowe of the too great ſeveritie of manie of the auncient Canons, in appointing the ſpace of repentãce, from the which neceſſitie compelleth them to depart by bringing in their indulgences.

19 The ſortes of theſe Eccleſiaſtical Cenſures, are Admonition, Suſpenſion from the Supper of the Lord, (which they call the leſſer Excommunication)

on) publick Excommunication, vnto the time that Repentance be testified: as it is manifest that the Hebrewes also had a three folde Excommunication. Yet as touching perpetuall ANATHEMA, or Excommunication vnto death: the Fathers of the foundest judgement justly disliked with the same.

20 We are to abstain from the company of those that are publikly excommunicated, to the end (as the Apostle witnesseth) that they may be ashamed yet so, as we are to performe towards them, al those things which appertaine to admonish them of their dutie, and to call them to the right way

21 This Excommunication is altogether a spirituall chastisment, and doth directlie belong vnto the amendement of the conscience.

Wherefore they are ouerthrowne both by the word of God, & by the testimonies of the whole Ecclesiasticall story, who do attribute the authoritie of the Eldership, in binding and loosing, vnto the Magistrate, though Christian: much more they who leaue no place, vnto those Ecclesiasticall judgments, where there is a Christian Magistrate: seeing on the contrary side, they can bee no where more practised, than vnder his wings, when as his authoritie, (who is the maintainer and defender of this whole divine ordinance) is vsed against the disobedient: neither was there any other course taken in the auncient Church, even vnder the most religious Emperours.

They do also grievouslie erre, who (as it is vsuall amongst the Papists) drawe meere civill causes vnto this Ecclesiastical Court. For Christ did

not

not only distinguish, but also most manifestly se-
ver the office of the Magistrate, from the Eccle-
siasticall functions: although he hath comman-
ded all those, who execute the Ecclesiasticall
functions, as well as all the rest of the subjects,
to submit themselues vnto the power of the Ma-
gistrates, in those thinges which are properlie
belonging to his office. And againe, he will haue
Kings and Emperours themselues, to bee subiect
vnto the authoritie of the Ecclesiasticall Mini-
sterie, and to the commandement of his worde.
Nowe, of this divine ordet, wee do acknowledge
that the Magistrates are ordained the maintai-
ners and defenders.

22 The contract of Mariage, seeing in parte it
is manifest and properlie divine, namely, in the con
sideration of the very band and covenant of the
mariage: and in part meetlie civill, as farre as it be-
longeth vnto the common societie of men: and in
that divers civill conditions belonging vnto the
things of this life, are adjoyned therevnto: where-
fore Matrimoniall controversies, are in some sort
to bee referred vnto the determination of the El-
dership, as shall be spoken more fully (God willing)
in the proper place thereof.

23 They who haue authoritie to binde the sin-
ner, the cause being lawfully tried: haue also autho-
ritie to loose and to restore him vnto the Church,
when hee hath approved his repentance.

24 This confession, that is, this profession of re-
pentance, whether it bee done before the Elder-
shippe, or publickly in the Congregation of the
Church, is to go before his absolution and recon-
ciliation

ciliation with the Church, in such sort, as the neglecting herof is to be take for vndoubted contumacy.

They are therefore deceaued, who thinke that those who are bound in the Consistorie of the Eldership, are to be left vnto their owne judgment and triall.

And they offend no lesse, who as they haue abolished the Eldership, so also haue they commanded this confession, (which is onely proper vnto those that are tied by the judgement of the Eldership) as a law, common to all Christians, and haue turned it vnto auricular confession, which is to be done either vnto the Mass priest, or vnto the confessor as they commonly call him.

25 Seeing this confession (though most acceptable vnto God,) is not therefore ordained, that it should be a satisfaction for sinne in the presence of God, but onely that the Church may bee assured of the repentance and restoring of the sinner, it is onely thus farre necessary, as hee who hath not performed the same before his death, (the fault not beeing his) is yet justly accounted as absolued, if hee hath repented in his heart.

Detestable therefore is their opinion, who will haue the punishment which they cal Satisfactory, and the Canons tearmed *Epitimia* to be meritorious & satisfactory in the very presence of God, and vnder that pretence, haue for the most parte made that purgatorie fire of theirs, and brought into the Church, their Indulgences which they sel for money, being so manie blasphemies against that one oblatiō of the Son of God.

26 The Eldership doth properly neither binde

nor loose, for this is the proper right of Christ alone but it doth onely apply the word of God, after the lawfull triall of the cause, vnto the sinner, either for his retaining or releasing vpon earth, & it pronounceth vppon earth, in the name of God and of Iesus Christ, that either contumacy had bound, or repentance had loosed the conscience of the sinner beefore the Lord in heaven: neither is it to be doubted but that which is thus done vpon earth, is ratified in heauen.

Friuolous therefore is that objection of some, who to the end they might abolish the authority of the Eldership, doe pretend that men arrogate vnto themselues the authority of God & Christ, in retaining or remitting sinnes.

Hence also it followeth, that those Ecclesiasticall censures are of no force, which are exercised by those who were not appointed by God to be judges in that cause, and wherein, either the lawfull triall of the cause hath not gone before, or the sentence hath exceeded those bounds within the which, God will haue the authoritie of the Eldership to be contained, much more are their censurs of no effect, who vnder the false pretece of Gods name, do iudg contrary vnto his word.

27 This manner of confession either before the Eldership or Presbytery, is so far from procuring any discredite with men, vnto the offender, that contrariwise it restoreth the sinner, who doth repent, vnto that dignity and excellencie amongst Christians, whereunto they are promoted who are made the sons of God.

[D.V. 19 & 12 Cal. Feb]

OF

OF THE DISCIPLINE OF THE CHVRCH, DISPVTED VPON ABOVE OTHERS. LXXXVI.

1 THere is no common wealth, no Familie, no honest societie, yea neither the foundations (*parecbaseis*) of the common wealth themselues, as they call them, that can long endure without pollicie: yea and the very Gentiles haue acknowledged, that a comelie order in thinges hath beene the life and the soule of the civill societie, and by that same name they haue meant the common wealth, & the order whereby the common wealths stands.

2 Now, seeing the Church is a societie, so much the more excellent than all the rest, how much the more spirituall things excell earthlie, it is no marvell that the necessitie of Discipline in it is so vrged by some, so that they in some sort hold that the same is to be accounted to be amongst the essentiall markes of the Church.

3 Then a lawfull order, in every honest societie which followeth, necessarily requireth First, that good and righteous Lawes be in the same, whereby none may be hurt, but rather a regard may beee had vnto those things which respect the profite of the societie. Next, that the best and wisest men, who should hold the government, be constitute according to the lawefull prescribed order of the Lawes themselues. Thirdly, that those who are preferred to governe, haue power to examine, and also to absolue and correct the guiltie according to the præscript of the Lawes.

4 We say that the partes of this Discipline are so conjoyned, that the one without the other can not constitute any lawefull Discipline, and that is leisesome to argue from the one part to the other. Where Lawes are, there also is a Magistrate, with power to judge: and contrariwise, &c.

5 Albeit those things be so, notwithstanding because there are some men, of whom some one deed deceived by a false shewe of libertie, and others afraid by the roughnes of some mens severe naturall dispositions, cast off this Discipline as an invention of man, we shall proue that it was appointed of God, and approved by Christ and his Disciples.

6 And first indeede as concerning the Lawes, the first part of this Discipline there is none, or certainlie very little controversie: for all men will easilie graunt that thing which is most evident, that God who will haue his Church to bee ruled by his owne will, and not by anothers, hath prescribed Doctrinall, Morall, and Ecclesiasticall lawes to the same. Yet notwithstanding some stirre vp contentions about the rulers of Ecclesiasticall discipline, and specially if they haue power to judge.

7 Now it appeareth out of the books of *Moses*, that even as *Moses* himselfe exercised the partes of a civill Magistrate with the seventie Elders: So *Aaron* with his officers, the Priests and the Levits were preferred to the government of thinges Ecclesiasticall.

8 And besides those also there wer some among the people o: the Iewes, these men wh me they called the heades of the Fathers, whome because the Scripture for the most part conjoyneth with these

which

which occupied a publick function in the Church, it is likelie that they were also a part of that Ecclesiasticall consistory: Not in respect it was lawefull vnto them to be occupied about the holy ceremonies, as it was vnto the Priests and Levites: but because some thinges were ever to bee done into the Church, which respected the externall pollicie of the Church: in bringing of which thinges to passe, the Priests vsed their travell and advise.

9 It is manifest therefore, that in the Church of the Iewes that some rulers were appointed for this Ecclesiasticall Discipline: And it may bee proued, that vnto them appertained the knowledge of matters Ecclesiasticall: for the judgment of Leprosie was Ecclesiasticall, and it behooved to be given by the Priests, as *Moses* sheweth, *Levit.* 14. 36. and *Deut.* 24. 8. And by these words of Christ it is confirmed, *Go and shew thy self to the Priest*, Luke 5. 14.

10 But concerning those men is intreated more clearlie, and more distinctly: 2. *Chron.* 19. 8. For after that the historie hath shewen that King *Iehosaphat* had restored the politick government, it joyneth to also what he had brought to passe in the restoring of the Church. *Moreouer*, it saith, *in Ierusalem did Iehosaphat set of the Leuits, and of the Priests, and of the chiefe of the families of Israell for the iudgment of the Eternall.* And in the 11. verse, *And behold Amariah the Priest shall bee the chiefe ouer you in all matters of the Eternal: And Zebadiah the sonne of Ishmael, a Ruler of the house of Iuda for all the Kings affaires.*

11 Concerning their power, it is intreated in the same place. *And in every cause that shall come to*

you of your brethren that dwell in their Cities, betweene blood and blood, betweene Law and Precept, statutes and iudgements, ye shall admonish them, &c.

12 And this their power extended it selfe out, even to excommunication, as so many lawes of Sacrifices to be offered for divers kinds of sins which occurre in every place almost, of *Leviticus* and elsewhere make manifest, for the cleansing presupponeth that vncleannes that followed the debarring from the Altar vnto the purgeing and confession before the Priest, that is, vnto a sufficient testifying of Repentance.

13 Such a Discipline therefore long agoe was there constitute among the people of the Iewes, for the civill officers sometimes preased into the office of the Ecclesiasticall persones: and contrariwise, as it fell out about the time of Christ, as it is manifest out of the historie of the Evangell. So that it is petitious to argue from whatsoever examples one wil

14 Now Christ no waies approoving that abuse of the Synagogue but restoring a lawful vse of this Discipline in the Church, in *Matthew* 18. verse 15 hee commandeth that that man bee holden as an Ethnick and a Publican, who had contemned the publick admonitions of the Church. Then that this may be lawfully done, it is necessarie that that man who is a Rebell and contumax, be declared such to the people by a definitiue sentéce given out by the Senate that representeth the Church, and vseth the right of the same: yea Christes rather the heade of the Church.

15 Neither yet that hindreth that Christ said, if he neglect to heare the Church rather than the

Presby-

Presbyterie: Seeing no man is ignorant that this is a most commonly vsed Metonymie, that by the name of a Citie, the governours thereof are meane. And that this is Christes meaning by the wordes themselues it is manifest.

16 For it had bene an absurd thing, that Christ who is most wise, should haue commanded that the accusations should haue bene given vp to the whole Church, which were rather to moue quarrels than to bring in an order. Moreover, because it is evident out of those words (*if he neglect to heare the Church*) that these who are delated are to bee admonished by the Church, before they be holden for Publicans But not by al, neither yet by every one of the members of the Church: Therefore they are to bee admonished by some in name of the rest.

17 Moreover, whosoever sinneth is to be admonished by all those against whome he hath sinned. But hee who sinneth publicklie, sinneth against all: Therefore also (which is a thing altogether absurd) he is to bee admonished by all, vnlesse wee say that Christ meant vnder the name of the Church the Presbyterie.

18 After the same maner also we may conclude out of *Matthewe* 16. verse 19. To those only is the power of binding and loosing given, to whome the keyes of the kingdom of heven are given by Christ. (for to haue power of binding and loosing is the same thing that to haue the keyes of the kingdome of heaven is) But they wer delivered over vnto *Peter*, and to those in whose name *Peter* answered to Christ asking, whome saide the Iewes hee himselfe was. And because they were given in respect of the

office, it followeth that they were also given to all, who were to succeede vnto them in preaching of the doctrine of trueth.

19 And Christ, *Iohn* 20. ver. 23. after that he had sent his Apostles, as hee was sent of his Father, hee breathed vpon them the holy spirit saying, whosoeuers sinnes yee remit, they are remitted vnto them: and whosoevers sinnes yee retaine, they are retained. Therefore that right is given vnto all, and only those who are sent. But not only the Apostles are sent: for Christ is he, who ascending vp into the heuens, hath given to his owne Church Pastors and Doctors, and even for that selfe same cause altogether, and also to exercise the same work. *Ephes.* 4. 11.

20 Furthermore, if Christ would not have constitute this Ecclesiastical Discipline in his Church, the Apostles after they had received the holy ghost had never laide it over vppon the Churches which they established, which is manifest both out of their Actes, and likewise out of the Epistles.

21 And for this cause, there is oft mention made in the Epistles of a Presbyterie, which appeareth to be no other thing than an Ecclesiastical consistorie distributed in the owne partes out of the 22. chapter of *Lukes* Evangell, 26. verse.

22 Nowe from whence and for what cause this consistorie is called a Presbyterie in the newe Testament: and also of what sorte of men it was constituted of, in the Apostles daies, we shall more fullie vnderstand, the signification of the originall word, being first opened vp.

23 All these in generall who are set aboue others in al tongues are called Presbyters or Elders, not

not having so much a respect of the age, as of the manners with which it becommeth them to be endued, who are set aboue others. And therefore the Rulers of Churches are called by the same name, and their consistorie is called a Presbyterie.

24 And that there were two sorts of Elders, we gather out of 1. *Timoth.* 5. verse 17. of whome some laboured in the word and doctrine, others were in steed of those, who as wee saide before, were called the heades of the Fathers in the Iewish Church.

25 *Paul* teacheth, that it pertained to all those to handle Ecclesiasticall affaires. 1. *Timoth.* 5. 19. *Against an Elder,* saith hee, *receiue not an accusation but vnder two or three witnesses.* He earnestly chargeth him also, *that he preferre not one to another, and that he do nothing partially.* Also, *that he lay not hands suddenly vpon any man.* Nowe, where there are any Iudges constitute, that to these the acusations may be given vppe, where the witnesses are produced, where the Canons and Lawes are set downe, according to the prescript of which, all things are to bee dewlie execute (as it is done in the Epistles to *Timothie* and *Titus*) There of necessitie also some jurisdiction must bee, and also such an order, according to the which the Iudges may convene in some chosen place, the day and houre being appointed, to judg of all those things which appertaine to that Lawe, which they professe.

26 Neither yet is that against our meaning, that that authoritie appeareth to be given onely to *Timothie* and *Titus*: for that appertained to them onlie, as to Presidents: because it is necessarie, that in al Consistories some one be preferred to gather the voices,

voices, to moderate and rule the action, and last also, who should in all their names denounce that which is constitute by the common voices.

27 Neither yet is it to be doubted, but that *Paul* was preferred in the Consistorie to others in that Church, where it fell out vnto him to bee conversant for the time: for this reverence was to be given vnto him by al the Elders in every place, both in respect of the office of Apostleship, and also in respect of the guiftes wherewith hee was endued. But the consideratiõ of an order requireth altogether that in his absence, wee may saye, that some Evangelist (such as were *Timothie* and *Titus*) who was present was President. Therefore, *Paule* wrote vnto them, and it is out of question, that some other Epistles of the Apostles hath also beene sent to other Elders.

28 But this appeareth more clearlie out of 1. *Timoth.* 4. 14. where the Apostle speaketh thus, *Despise not the gift that is in thee, which was given thee by propheſie, with the laying on of the handes of the companie of the Presbyterie.* Heere wee see that the laying on of the hands, which before was attributed vnto *Timothie*, is attribute to the whole Presbyterie. From whence we conclude, that those thinges were not given vnto *Timothie* and *Titus*, as if it were a sole power imperiall.

29 But if any man yet doubt, whether if there be any jurisdiction of the Church what it should be, and whether if it extendeth the selfe vnto excommunication, most evident testimonies without all doubt, which every where occurre in *Paules* Epistles shall satisfie men who are not contentious: as 1. Cor. 5. 2. *And ye are puffed vp and haue not rather sorrowed*

sorrowed, that he which hath done this indeed, might be put from among you. And a little thereafter hee commaundeth that such a man, *Be deliuered vnto Sathan, for the destruction of the flesh, that the Spirit may be saued in that day of the Lord Iesus.*

30 Also, 2. *Thess.* 3. 14. If any man obey not this our saying, in this letter note him, & haue no companie with him, that he may be ashamed, yet count him not as an enemie, but admonish him as a brother. Also, 1. *Timoth.* 1.20. 2. *Cor.* 2. 6. *Apocal.* 2. 2. and 14. 10.

31 Out of all these places, it is clearer than the light at Noone day, that there was an Ecclesiasticall discipline institute in the time of the olde Testament, & that the lawfull vse thereof was brought in by Christ and his Apostles into the Christian Church: That is, Lawes, a Presbyterie, and a spirituall jurisdiction.

32 Which seing it is so, it becommeth all Churches to followe the example of very many Churches in Christendome, a respect in the meane time being had of the circumstances of place, times, and persones, in the which the vnfained lovers of libertie, are of that minde not without some great profite, that this most sweet yoake of Discipline hath a very great stroke in the shaking off of the slaverie of sinne.

33 Let Pastors also remember, that a power is given them, not for the destruction but for the edification of the Church. 2. Cor. 10. 8. That the drift of the Doctrine of the Evangel, is to make the faithfull obedient vnto Christ. *Rom.* 1. 16. And therefore, the example of *Paule*, 2. *Cor.* 10. 6. is to bee set before

fore them to followe: that is, that they so temper their admonitions, that if it profit, even their charges, that they may make their hearers obedient to Christ, rather then without modestie to denounce threatnings and punishments due for sinnes, either by any shewe of tyrannie to offend the weake, and that they may make it manifest, that they are mooved with an earnest desire of their salvation. Which if it be done, there is no doubt, but the Lord by his breath blessing their godly labours, wee shall finde the same, or either more increase of the doctrine of the Evangell, than heretofore we haue had experi- off. Our gratious good God graunt it for Christes sake. Amen.

Defended by *Daniel Nicellius*, a Lowe cuntrey-man.

OF THE MAGISTRACIE. LXXXVII.

Wee haue hitherto spoken concerning that gouernment, which is properly spirituall, and meerelie Ecclesiastick; it followeth that wee nowe deale with that which is directlie Ciuill.

1 SEing Ecclesiasticall discipline, doth according to the worde of God alone take order with offences, and that there are many stubborne and obstinate persons to be found, who cannot bee drawne vnto the way, by any admonitions or censures of the Church, either in regarde of pietie, or yet of common quietnes: an other remedy was to be prouided, wherby this vntamed & brutish vnrulines of men, might be healed.

2 This

2 This remedie is in their hands, vnto whome a kinde of supreame powet hath euer since the beginning of the world, bene ascribed: and in whose power the soueraigne goverment hath bin alwaies in making of those lawes, whereby the ciuill societie of men should be maintained.

3 It is manifest by the common consent of men, (who haue rightly judged that good lawes & their maintainers and defenders, haue bin the worke of Gods Prouidence) that this ciuil power was not instituted by men, for the hurt of man, but ordained by God for the preseruation of mankinde, in such sort, as the Lord doth vouchsafe Magistrates to bee called ELOHIM, that is, Gods.

4 Of these forms of gouerments, there are reckned vp three sortes especially: a Monarchie, which is the gouernment of one aboue the rest: an Aristocratie, where many of the nobility & best sort haue the gouernment in their hands: and a Democratie, where the same consisteth in the power of the whol people.

The Anabaptists therefore are to be detested, who despise all gouernment, & speake euil of the superior powers vnder the pretence of a kind of imagine perfection, which standeth not in neede of the gouernment of any man. Their cauill is al so friuolous, whereby they goe about to proone, that we cā haue no vse of the Magistracy, becaus we acknowledge Iesus Christe for our Lord and King, by whose Spirit we are led: whereas the inward power which the Lorde exerciseth by the vertue of his Spirit in the consciences of his children, doth not onlie exclude that outwarde dominion

minion which belongeth vnto the Magistrate: vnto Gods Liuetenaunt, but dooth establish the same.

5 We affirme that the dutie of the Magistrate doth extend it self vnto both the Tables of Gods law, or as the Apostle saieth, that it is their dutie to provide that their subjects may not only liue peaceablie, but also religiouslie, but in a divers respect and manner.

6 For in respect of the first Table, it is vnlawfull for the Magistrates to invent any Lawes touching Religion: but their dutie is to see that the worship of God, be vnderstood and practised by their subjects: as it is fullie set downe in the sacred books of both the Testaments, which haue beene written by the Apostles, Prophets, and Evangelists.

7 The Magistrates also are bound (if necessitie so require) to compel such as are in the Ecclesiasticall function, vnto the godly and carefull performance of their duetie: and they are much more bounde to punish blasphemers, and such as either broach heresies, make a departure from the Church by schismes, or briefflie doe any wise endevour to overthrowe the trueth of the Gospell: together with those, who will not suffer themselues to bee called into the right way, by the Censures of the Church.

8 And if any controversie do arise, concerning the truth of doctrine, vnto the appeasing whereof, an extraordinary meeting of the Pastors, and the Doctors of the Church seemeth needefull: It is the dutie of the Magistrate to call a Synode, to gather the Ministers togeather thereynto, and to see that the whole controversie bee decided, according to

the

the holy Scriptures: and being decided, that it bee extinguished and vtterly put out.

The Pope therefore doth thrust his sickle vnto other mens corne, who doth licentiously arrogate vnto himselfe, this power of summoning Councels at his own pleasure, which was in times past justlie exercised by the godly Emperors and Kings.

9 Now, touching the second Table, the Magistrates are to see, that by their just lawes, they bee the protectours and defenders of publick innocencie, modestie, and tranquillitie, that they maintaine the good from the injuries of the evill men, and vpholde by their helpe and power such as are oppressed: briefly, that they haue a regard of the common goods of all their subjects.

10 This cannot be performed by them, except they be endued with power and might: wherefore they are to bee armed with the sworde, to the end, that they suffer not those sinnes to remaine vnpunished, which God, and the behoofe of the Common wealth require to be punished.

11 Hence also wee vnderstand, that when necessitie so compelleth them, and when they cannot otherwise defend the Dominions committed vnto their government, they may lawfullie proclaime warre, both that they may thereby keepe vnder the seditious practises of the vnbridled Domesticall disturbers of the common peace and quietnes, and deliver their Dominions from the invasions, or any other the attempts of their forraine enemies.

12 For the vpholding of this burthen, they may lawfullie require tributes and subsidies of the people,

ple, whome they gouerne: The annuall reuenues furthermore, whereby the Magistrates do maintain the honour and magnificence of their daily port & traine (being thinges in some sort ioyned with the dignitie of the gouernment which they beare) are to be paied vnto them.

13 It is their dutie also, to publish the lawes and edicts which seeme necessary for the right gouernment of the ciuill policie, according to the circumstances of time, place, and persons.

14 No vnchangeable rule of these Lawes, by reason of the varietie of circumstances can bee set downe, saue onely this one: namely, that they be leueled and directed vnto Gods glory, & to the good of the subiects.

Wee do therefore condemne those customes, lawes, and constitutions, which decline from this eternall rule of the honour of God, and loue towards our neighbor, and do permit, either theft, stewes, or any such monstrous disordets, and we accounte them for such constitutions, as vnto whome no obedience is to be yeelded.

15 Yet wee holde it not in any case lawfull, for priuat men to rise against their Magistrates, though never so great tyrants, for that is a farre different thing, from refusing to yeeld obedience vnto impious or vnjust lawes.

16 It becommeth Christians, least of all other men to bee contentious: yet notwithstanding they are not forbidden, when other meanes will not preuaile: either to craue their aide, or to defend their right before the Magistrates, though the very enemies of true Religion, as farre as they may doe the same

same without giving of offence: so that it bee done also with an vpright conscience, and a minde voide of all guile, revenge and evill affection.

They are deceived therefore, who thinke it vnlawfull, for Christians to seek and maintaine their right by civill pleas, and to craue the helpe of the Magistrate.

17 All men, of what age, nation, sexe, or condition soever they be, are bound without exception, to be subjects vnto this ordinance of man: not onely for feare of punishment, which the Lawe doth inflict, but even for conscience sake, as the Apostle saith, who commaundeth vs to make praier for all Magistrates without exception.

Rebellious and seditious therefore, is the Papisticall Cleargie, who vnder the colour of certaine counterfeit immunities, hath presumed to withdrawe the neck from the yoke of the Magistrate.

18 Yet is it the dutie of the superiour powers, (of which sorte, are the seaven Electors in the Romaine Empire, and the states of Kingdomes in all Monarchies,) to restraine all furious tyrants: which thing if they do not performe, they shall yeelde an account of their trecherie in the presence of God.

19 As often as the Magistrate commandeth any thing, that is repugnāt either to the worship which we owe vnto God, or to the loue which we owe to our neighbour, we cannot yeeld obedience therevnto with a safe conscience. For as oft as the commandement of God and men are directly opposed one against another, this rule is to be perpetuallie observed, that it is better to obey GOD than men: but yet so, as no man is to passe the boundes of his

calling, as is set downe in the fifteenth Principle of this head.

Defended by IOHN IOBERTVS of Poictiers.

[D. V. 5 Cal. & 3 non. Mart.]

OF THE REMISSION OF SINNES, AND THE SINNE AGAINST THE HOLIE GHOST. LXXXVIII.

1 THE Article concerning the Church is alreadie intreated of: it followeth nowe, that wee deale with those benefites which our heavenly Father doth bestowe vpon his Children, partly in this life, and partlie in the life to come: which are remission of sinnes, resurrection of the body, and life everlasting.

2 The Article touching the remission of sinnes, being already spoken off, (when as wee dealt with the justification of man by Christ, and opened the first Petition of the Lordes Praier:) wee will nowe brieflie touch the same, and then come to that irremissible or vnpardonable sinne, which is called the sinne against the holy Ghost.

3 Sinne in generall, we define to be a transgression or swarving from the Lawe, repugnant vnto Gods will, brought into the World by our first Parents, through the instigation of Sathan, the fruite whereof, is by the just curse of God, the miserie of the life present, and death eternall.

4 Nowe remission of sinnes, is the free, and the most full pardon of all our sins, obtained by Christ, apprehended by faith, in the place of which sinnes,

succee-

succeedeth the imputation of the righteousnes of the said Christ.

5 The fountaine of the remission of our sinnes is, the æternall and constant loue of God towards his Church. Eternall, because he loved vs from all æternitie: for if he had begun to loue vs, he should haue beene subject vnto change: constant, because with God is no shadowe of change.

6 Hence it appeareth, that remission of sinnes being once bestowed, can never be disanulled: For it must needes be, that the counsell of God touching the salvation of his, should be stable and firme.

7 The cause whereby, and for the which, we obtaine remission of sins, is, the loue of God towards man in Christ, who draweth vs from condemnation, delivereth vs from the power of darknesse, and maketh vs meete to obtaine the inheritance of the Saintes in light.

8 The instrumental cause is faith, wrought in vs by the hearing of the word preached, & cõfirmed by the vse of the Sacraments: whereby we nowe do not onely know, that Christ is our Saviour, but also doe apply him and all his riches, which are indefinitely offered vnto the Church, as ours, and every one of vs in particular are assured of our Election.

9 The faith therfore of the remission of our sins, is a most full and sure perswasion, whereby, every faithfull man doth assuredly beleeue, that God the Father, hath pardoned him al his sinnes, for the only sacrifice of Christ, and in their steede, doeth impute vnto him the righteousnes of Christ.

It appeareth out of the former things, that the opinion concerning the remission of the fait, but

not of the punishment, is altogeather most detestable: from whence the doctrin, touching meritorius satisfaction in the presence of God, touching indulgences, Purgatory. & praier for the dead haue arisen.

10 Seing God, who is offended with sin, is just: it followeth, that whosoeuer doth not that which the Lawe commandeth: and whosoeuer doth that which the Lawe requireth not, maketh himselfe subject vnto the burthen of Gods wrath: whence it appeareth, that the very least transgresion of the Law deserueth death, if yee consider the nature of sinne. Yet noe sinne is so hainous, but it is pardonable in Christ, that one sinne excepted, which is altogether vncurable and irremissable, whereof we are now to speake, seeing we haue already dealte with remissible sinnes.

11 This vncurable sinne, is called sin vnto death, blasphemie against the holy Ghost, not simply in respect that the holy Ghost is the third person in the Trinitie, but in regard that it is he onelie, who enlightneth the mindes of men, and openeth the way of saluation.

12 The sinne against the holy Ghost, is the voluntary denial of Christ being truely knowen, the falling away from the Gospell, being sealed in the hart of man by the holy Ghost inlightning the same arising from the hatred of the truth, joyned with a sauadge and more then barbarous tyrannie against the same, and the Sophisticall opugning therefore, and also, with the contempt of the Sacrifice of Christ, which is the alone propitiation for sinne.

13 This seemeth to be the manifest discription

of

this horrible sinne, the cause thereof, is the mind & will of man opugning the known trueth, by a Satha nicall kind of pride and cruelty.

14 This sinne would the Lorde therefore haue justlie to be vnpardonable, becaule that they, who do after this sore throw the selues hedlong, do tred vnder foot the bloud of Christ, whome they haue trulie knowne, without whom there is no saluation and do stop vp the waye vnto the guifte of repen. tance.

15 *Paule* therefore did not sinne against the ho ly Ghost, who persecuted Christ and his members whome he knew not. 1. Tim. 1.

16 Although this sin be voluntary, yet it follow- eth not, that euery sinne which is voluntarie, and committed against the conscience is irremissible.

17 But contrariwise, although these sins be horri- ble, whether they bee committed of infirmitie or of malice, yet are those forgiuen vnto those that repēt as they were to David, Peter and others.

18 The counsel of God concerning the saluation of the elect cannot be disannulled, and therfore the elect cannot be guilty of this sinne.

19 Neither doe all the reprobate necessarie fall vnto this sinne, seeing originall sinne is sufficient to condemne them.

20 This sinne is placed in the heart of man, and therefore, seeing God is the searcher of the heart, diligent heed is to be taken, least that being carried away with a prepostерous zeale we rashly passe sen- tence against anye in judgeing them to be guilty of this sinne.

21 Yet are they to be seriouslie admonished who

continue

continue to shew themselues disobedient vnto the admonitions and judgements of God, lest that being at the length hardened by the Lords just judgment, they runne headlong vnto this down-fall.

[mid non. mal.] defended by *John Halberius* [*Cortracenus.*]

OF THE RESVRRECTION OF THE FLESH. LXXXIX.

1 THE rest of the Articles of our Faith, being hitherto sufficientlie handled: two of them remaine yet to be discussed: namely, the resurrection of the flesh, and life everlasting.

2 Although the Sonne of God, by taking vpon him our nature, by dying and rising again, hath perfourmed the partes of our salvation: Although also he doth bestowe that quickning Spirit of his, vpon all those that trulie beleeue the Gospell: It remaineth as yet, notwithstanding, that what hath beene performed in him who is our head, be also performed in vs being his members.

3 Hence must the faithfull learne, both day and night, to meditate vpon the mark, and shutting vp of their happinesse, and to be continuallie desirous of the same, in such sort: as although they be tossed in this worlde by divers and dangerous stormes of temptation, raised vppe against them by the Deuill, the Worlde, and the Fleshe, they may yet continue firme and immoueable in faith, and in the hope of the living GOD, and of the Lorde Iesus Christ.

4 Even as death entred into the worlde, by the sinne

sinne of the first *Adam*, whence the necessitie of death did arise: Even so wee affirme, that death is abolished in the Saints, and changed into æternal life, by the vertue of the latter *Adam*, that is Christ: to the end, that as Christ did first of all rise againe vnto that æternall life: so all the Elect may rise by him vnto the same.

5 Nowe death is by a naturall generation, conveyed vnto al the posteritie of the first *Adam* whereas eternall life is by spirituall ingraffing into the second *Adam*, derived vnto his members.

6 In this respect, is the name of *Adam* attributed to Christ: namelie, that as *Adam* was the stocke of mankinde, breathing out poyson according vnto the deadlie nature: So Christ is made by grace the root of all the Saints, powring the juyce of eternall life into his members.

We do therfore condemne the Philosophers, who drewe the cause of death, not from sin, but from this Axiome in naturall philosophie, vz. whatsoever is compounded, is subject vnto dissolution. Much more doe we detest the *Pelagians*, who teach, that sinne and therefore death did arise, not from the depravation of nature in *Adam*, but from the voluntarie imitation thereof: the which errour, PAVLE doeth ouerthrow, as by manie Argumentes, so by this most clearlie, in that Infantes themselues also are subject vnto death.

7 Although that all sinnes, which are the cause of death, are trulie remitted vnto the beleeuers, yet notwithstanding are they no lesse subject to death, then the very wicked themselues, and that for two

causes: First, because that the root of sinne, (which is called originall sinne) is not vtterlie abollished in them in this life, but is brought to an end by death. For then doth the strife betweene the flesh and the Spirite cease. Secondly, because that vnlesse they did shake of this life, they could never be partaker of that other life which they hope for.

8 And therefore wee hold, that the faithfull are deprived of this life, rather by the mercie of God, calling them vnto that æternal kingdome, than because that death is the reward of sinne.

9 And on the other side, that the vnfaithfull do not rise by vertue of the resurrection of Christ, that is alwaies vnto salvation and is bestowed vpon his members, but by the force of that curse of God: whensoever thou shalt eat of the fruit hereof, thou shalt die the death.

10 For seeing this degree doth comprehend both the deaths, but especially the second, which is eternall: it must needs be, that the vnfaithfull also shall rise againe: whereas otherwise, their bodies except they should be joyned again with their souls, should escape eternal paines, which is ment by the second death:

11 The whole person of every man wholly considered, but not in part, is said to rise againe. For as the bodie onely is said to lie downe, so the same alone (to speak properlie) shall rise againe. Whereas the soule (seeing by death it hath suffered no detriment in the essence thereof) can bee saide to rise againe but metaphoricallie, as when it is brought by the spirit of Christ, from the servitude of sin wherein it was dead, and wherein it could not so much as

think

think (much lesse will or do) the things that are of God, into that holy libertie, which is the way vnto eternall life.

We do therfore condemne them who dreame that the soules separated from their bodies are a sleepe, and that they shall arise together with the bodies: And we do also detest the opinion of *Hymeneus* and *Philetus*, who did not distinguish the spirituall from the corporall resurrection.

12 The Scripture declareth by manifest testimonies, that the souls of the faithful who die in the Lord, are receiued of Christ into that eternall Paradise situated aboue al heavens, wherevnto Christ did ascend, and that they ar there conversant with Christ, being partakers in their measure of blessednesse and felicitie: whereas on the other side, the word of God, and the consideration of things that are contrary, do shew, that the soules of the wicked are thrust into Hell, and there tormented in their manner.

13 The same bodies that lay down shal rise, but not in the same qualities, as the very same body of Christ which was crucified & buried did arise, but not having those qualities wherewith it was endued when it was crucified, dead and buried. Yet this is the difference, in that the bodie of Christ felt no corruption, and therefore did overcome the power and effect of death, even in the very house of death But our bodies are delivered from the corruption, which seemed to haue beene able vtterlie to haue abollished them.

We do therefore condemne those, who dreame that the soules having lost their former bodies, by corrup-

corruption, shal assume other bodies in their steed

14 This change shall bee done at a moment, in those whome Christ shall finde aliue at his second comming.

15 The Axioms of the Philosophers, that the generation of on thing, is the corruption of an other, hath no place in this matter: and the similitude of Paule drawne from the seede sowen in the ground, is not to bee drawne anie farther, than vnto the change of the quality.

16 We affirme, that the one and the selfe same man in number shall arise, both in respect of his body, which is his matter, and also in respecte of his forme, that is, of his soule: which shall quicken the one and the selfe same body, although by the retaking againe of the forme, the person might in a nice sort seem to be another in nūber, than it was before

17 By reason of this change of the qualities, and not because the very bodily quantity and circumscription, are taken away, for they are perpetual circumstances or adjuncts of a body. Paule doth affirm that the naturall body is changed into a spiritual.

Great therefore is their errour, and meerelie contrary vnto the resurrction of the bodies, who teach that the bodies are essentially changed by Resurrection, into a spirituall nature. For by this meanes death should so abolish the nature of the body, as the Resurrection coulde not restore the same, and the analogie also betwene Christs Resurrection, and the resurrection of his members should be destroied.

18 By this means furthermore, the threatning of the punishments of that eternall fire and paine, should

shoulde altogether Allegoricall: yea, and after the resurrection, both the godly and the wicked shoulde become some third spirit compact or braied togeather, as it were, of the naturall spirite, and the bodie accidentallie transformed into the nature, either of the same, or of a diuers spirit.

19 But they do very greeuouslie erre, who imagine that the body of Christ after his glorification, which ensued vppon his Resurrection, became not onely of a spirituall nature, (which though it were granted not to be circumscribed in regard of quantitie, yet they must needes yeelde, that the same is bounded within the proprietie of the nature of it) but also of a diuine, seeing the Deitie alone is euery where, by a proprietie altogeather vncommunicable vnto any thing else. Neither hath the resurrection abolished the true bodilye humaine nature of Christ, but the infirmities of his naturall body being laide aside, God hath endued the same humain nature, with most excellent supernaturall gifts.

20 The qualities of the bodies being glorified, cannot be knowne vnto vs while we are in this life, neither are wee curiouslie to enquire of them: Yet may it be gathered by the words of Christ, comparing the Saincts vnto the brightnesse of the Sunne, and affirming them to be equal with the Angels, by the story of the Resurrection & Ascension of Christ and also out of the first to the *Corinth.* and both the Epistles of *Paule* to the *Thessalonians*, that besides their incorruption, they shall bee also bright or shining, and of a more refined and quicke substance, than now they are.

21 Of the contrary side, it may in some sorte be

gathered, how horrible and feareful the ſtate ſhall be of thoſe men, who are to bee adjudged vnto the ſecond death, which is the everlaſting curſe of God. Seeing their ſoules ſhall therefore never be ſeparated from their bodies, even becauſe that their vnſpeakable torments may be eternall.

Defended by ABEL BARREIVS a Gaſcoigne.

[13 Cal. Jeu.]

OF ETERNAL LIFE. LXXXX.

1 THE Article concerning the Reſurrection of the fleſhe, beeing handled at large in the former Principles: we are now at the length come to the expoſitiō of that which is touching eternal life.

2 This Article is therefore ſet laſt in the beliefe, becauſe it is the end and ſhutting vppe of all thoſe things, which are there propounded vnto vs to be beleeved.

3 Wee make life in this place, to bee that power and facultie, whereby the ſoul doth not onlie moue it ſelfe, but doeth alſo giue motion and ſenſe vnto the bodie: and this latter effect thereof in this life, doth PAVL call *Pſuchicon* that is, naturall, as being applied to the vſe of this preſent life: of which ſorte alſo, was the life of *Adam* before his fall, although it was neither ſubject vnto mortalitie, neither vnto thoſe thinges which tend vnto death, as he was after his fall. But the ſoule being againe joyned to the bodie, ſhal both moove it ſelfe by a farre more excellent power, and ſhall alſo quicken the bodie in a farre divers ſorte from that naturall life, which ſhall be done away, namely, by a ſpiritual life

and

and æquall vnto the Angels: as also the very bodie shall rise againe, endued with farre more excellent qualities, wherevpon it was called of *Paule* a spiritual body, not in regard of the substance, but of the qualities thereof.

4 To liue therefore the eternall life, is to bee in that state wherein the Elect, being after the blessed resurrection, most fully joyned with Christ their head, shall know God in heaven, together with the Angels, after a maner altogether vnknowne vnto vs at this day, enjoye his presence, and glorifie him æternallie.

Wee do therefore justly condemne the errour of the *Chiliastes*

5 By the word Eternal in this place, we vnderstand that which hath a beginning, but never shall haue an end.

6 Touching curious and difficult questions, as concerning the sight of God, which we are to haue in the life to come, and suchlike, wee think meet to omitte them, because it is sufficient for vs to know, that God hath prepared for vs, those thinges which neither eye hath seene, eare hath heard, nor entered into the heart of man.

7 The Author of that life is God, who freely bestoweth the same vpon those, whome of his meere mercie hee hath chosen in Christ, before the foundation of the world, from whome as from the head this blessed immortalitie doeth flowe in a most full sort into his members that are joyned vnto him.

8 For the foundation both of our resurrection vnto life, and also of that æternall life is that resurrection and glory of Christ our head, because he is

the

the first fruites of the rising from the dead, of those for whome hee prayed, that they should bee there where he is.

9 That life therefore, is not without respect generally bestowed vpon all men, but onely vpon the elect, as being those who onely are found in Christ according vnto that saying of *Paul*, *Rom.* 11. The elect haue obtained it, the rest are hardened, and according vnto that voice of Christ: Come ye blessed of my father.

10 This blessed immortallity shal be common in deed vn to all the elect, but not in the same measure as it may bee probalie gathered by the consideration of the contrary punishment of the wicked.

11 The especiall ende for the which eternal life is bestowed vpon vs is this, namly, that acknowledging the immeasurable and infinit mercy of God, we may attribut vnto him eternal praises as it is meet.

12 We shall at the time when God hath appointed, be put in ful possession of that life, at which time the number of those that are to be saued being fulfilled, Iesus Christ shall bee seene of vs, who looke for him to our saluation, to come as a redemer from Heauen.

13 Seeing the Lord hath put this day in his own power, to be inquisitiue when the same shall be, is a point of extreame madnes.

We do therefore condemne those both oulde and newe writers, who breaking into the secrets of God, do think that they can set downe, when that day shall be, whereas the knowledge hereof is not giuen, no not to the Angels themselues.

14 It is our duty therfore rather to be watchful, least

least being drowned with the delights of the world and the flesh; and as it were orewhelmed in a dead sleepe, that last day do come vpon vs (being vnprepared) at vnwares.

15 Now although the full perfection of that life which wee hope for, bee referred vnto the very last day, yet notwithstanding, it taketh certaine beginnings in our minds even while we are here, when as the holy Ghost doth by the preaching of the word, dispell the darknes of our minde, & indue the same with the true knowledge of God, whence afterward doth proceede a willing mind to obey his commandements, & that hope which cannot deceaue them that beleeue.

16 Vnto this eternall life, which shall bring vnspeakeable felicitie vnto the elect, death eternall is opposed, which shal bring vnto the wicked that destruction, which neuer shall haue an end.

17 Even as that most happy felicity, cannot now be comprehended of vs: so also that miserie of the damned is altogether incomprehensible.

18 This most horrible state is called the second death, not because that, either the soule is thereby seperated from the bodie, or that the soule or the body of the damned doe suffer death, but because, that as by the first death, the body and the soule of the wicked is dissolued, the one of them hastning vnto putrefaction, the other going to haue a tast of the eternall paines, even so by this second punishment, both the soule and the bodie are not only wholy excluded for euer from Gods fauour, but also adjudged vnto his most fearfull and neuer ending curse.

19 For the like cause is this death called eternall

nall fier, because that fier is a most sharpe and vehement punishment: but we are not heere curiouslie, to dispute touching the paines of Hell, lest that we thereby runne into poeticall fables.

10 Yet doe these very fables teache vs, that the doctrine concerning the eternall punishment, which the wicked are to vndergoe even after this life, did alwaies sound in the world.

The Epicures therefore, and such as denie the immortalitie of the soule, are confuted not only by the word of God but also by common sense.

11 That these punishments are eternal, whereunto eternall life is opposed, it is manifest by the expresse word of God, and also by the infinite nature of Gods majestie who is offended.

The Church therefore justly condemned the Origenists, who dreamed that the wicked and the Devils themselues, having fulfilled those punishments, should at the length be delivered.

12 Yet doeth our Saviour Christ manifestlie witnes, *Matth.* 10. 13. that the state of the damned in respect of the measure of their punishments shall not be alike.

Defended by IAMES TREMVLARVS of Geneva.

[4 20. Iunij.]

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